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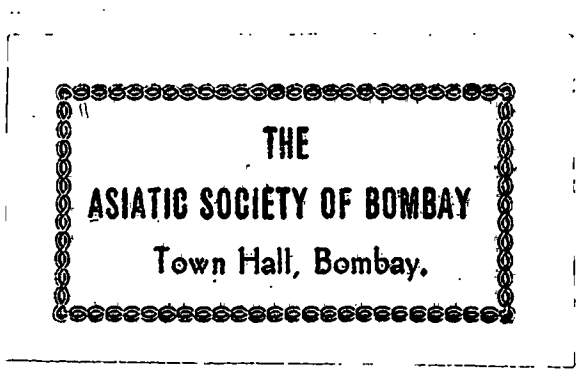

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COLLECTION

OF

PROVERBS,

AND

PROVERBIAL PHRASES,

IN THE

Persian and Hindoostance Languages.

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48893

d.

COMPILED AND TRANSLATED, CHIEFLY, BY THE LATE

THOMAS ROEBUCK,

Captain on the Madras Establishment, Public Examiner in the College of Fort William, and Member of the Asiatic Society.

ROYAL ASIATIC SOCIETY OF BENGAL

LIBRARY OF THE BOMBAY BRANCH OF THE

CALCUTTA:

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1824.

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THE PRESENT PUBLICATION

IS

INSCRIBED

TO

J. B. GILCHRIST, L. L. D.

AS THE WORK

OF A MUTUAL FRIEND AND FELLOW LABOURER,

AND

AS A MARK OF ESTEEM,

BY THE EDITOR,

H. H. WILSON.

CALCUTTA,
30*th March*, 1824.

INTRODUCTION.

WHATEVER may be thought of those opinions which attach importance to Proverbs, as the concentrated expression of profound sagacity, it will scarcely be denied, that they are often the characteristic representations of modes of thought, peculiar to the people amongst whom they are current, and are therefore valuable accessories to the correct delineation of national manners and opinions.

Besides the peculiarity of the sources whence they spring, Proverbs, are necessarily concise, and abrupt in their construction, and the phrase in which the allusion is conveyed, however familiar both may be from prescriptive use, is little less ob-

scure than the idea itself. To a novice in any language, therefore, its Proverbs present impediments which it is not possible for him to overcome, and for which he must have recourse, to living interpretation alone, which may not always be within his reach.

The nations of the East, have always delighted in the significant brevity of aphoristic eloquence, and the Proverbs of Solomon, are a satisfactory testimony of the antiquity and extent of their employment amongst the Jews. The *Arabs* were not less addicted to this phraseology than the *Hebrews* and the vast collection of *Maidáni* forms perhaps but a limited repository of *Arabic* Proverbs. Many of these have of course passed into the languages of *Persia* and *India*, but there is no want of such idioms in those dialects of a purely indigenous origin: the latter is especially rich in this respect, and the Student of *Hindustani* or *Hindi* can scarcely open a book in which he is not hampered by the recurrence in almost every page of idiomatic phrases of local application, unfamiliar allusion, and proverbial sententiousness.

The interest inherent in national Proverbs, and the importance of rendering them readily understood by oriental Students, induced a late distinguished Scholar Dr. Wm. Hunter, the Secretary to the Council of the College of Fort William, to undertake a compilation and translation of them from the various languages taught in the College: he had scarcely, however, been honoured with the patronage of Government, and commenced his preparations for the work, when he was called away by his professional duties to terminate his honourable and useful career in the Island of *Java*.

Upon his quitting the College, Dr. Hunter transferred the execution of the task of continuing the compilation, and translating the Proverbs, to Capt. Roebuck, who entered upon it with the same zeal and diligence which had distinguished his predecessor: his progress in the work was however retarded by his official avocations, and by literary labours more urgently demanded untill 1819, when it was once more interrupted by his death, leaving the office of completing it to one who has, few other qualifications for the duty, than a sincere

regard for the memory of his two friends, who have not been permitted to see the ripening of the harvest which they had sown.

The original plan embraced, *Arabic*, *Sanscrit*, and *Punjabi* Proverbs, as well as *Persian* and *Hindustani*, the only languages in which it has been completed: the premature deaths of the authors will sufficiently account for the omission of the three first: their absence is, however, of comparatively little importance. Several collections of *Arabic* Proverbs have been made, and translated in *Europe*, in former times by Pococke, and Erpenius, and lately by Burckhardt. The phrases that occur in *Sanscrit* bearing an aphoristic character, are few and intelligible, and can scarcely be considered as Proverbial as the language is no longer a living one. Several of the *Punjabi* Proverbs are already intermixed with the *Hindustani*, to which they are sufficiently analogous to be included within the same class, and they scarcely need therefore a separate Section. The Proverbs in the *Persian* and *Hindustani* languages, on the other hand, are numerous, of frequent occur-

rence, and have been yet uninterpreted: their completion was consequently the first object of the original design of the work, and of its Authors, and is all that I have thought it necessary to bring to a termination.

The design of the work is the property of Dr. Hunter, who also compiled and translated a few of the first Section of the *Persian* Proverbs. All the rest of the compilation was effected by Capt. Roebuck, and he also completed the translation of the first Sections of the *Persian* and *Hindustani* Proverbs, and the greater part of the Second Section of the former. I must be held responsible for the translation of the concluding Proverbs of the Second Section of the *Persian*, and for nearly the whole of the Second Section of the *Hindustani*. I have taken some pains to be correct, but as the task harmonised neither with my tastes nor habits, I have no doubt, that those who consult the portions which it fell to my share to execute, may have occasion sometimes to regret, that my predecessors did not live to finish, what they so well began.

MEMOIR

Of Captain THOMAS ROEBUCK,

The exertions of oriental Scholars have hitherto been rarely rewarded by notice in life or celebrity after death: the consciousness of utility, however, animates them in their isolated studies, and they may expect, that when the nature of the British *Indian* Empire shall be understood, their countrymen will render justice to their desert. In the mean time, they may at least claim the commemorative care of their companions, and have a right to hope their fame may be entrusted to those associates, who have had an opportunity of witnessing the labours, the merit of which they alone are fully competent to appreciate. Under these impressions I have thought the recent a favourable occasion for recording a few particulars of the life of the author of the work now published, and many years my personal friend.

Captain Roebuck was the grandson of the ingenious gentleman of that name, whose skill and enterprize established the celebrated Iron works at *Carron*. His father, who was engaged in simi-

lar undertakings, resided in *Linlithgowshire*, where the subject of our Memoir was born in the year 1781. He was subsequently removed into *Clackmannonshire*, and acquired the elements of knowledge at *Aloa*, whence he was transferred to the high School at *Edinburgh*, and there completed his education under Dr. ADAM. The kindness of his temper, made him a universal favourite with his school-fellows, and his attention and probity ensured him the regard of his master. His appointment to a situation in *India* put a termination to his studies, and he left his paternal home for *London* early in 1801, prior to his embarkation for the East.

When the young Cadet arrived at *Madras*, he found a home in the mansion of his uncle Mr. BENJAMIN ROEBUCK, a well known and highly respected member of the Society of that settlement during many years. By the advice of this gentleman, his nephew was induced to apply himself to the study of the languages of the country, and to lay the foundation of those acquirements which were afterwards so honourably displayed. His studies

however were not prosecuted without interruption. The menacing position of the *Mahratta* chiefs had called out the *Madras* army in 1803, and in 1803, hostilities with *Sindhia* commenced. Ensign Roebuck was therefore under the necessity of joining his corps, with which he continued to serve under General Wellesley throughout the following campaigns. In consequence of the proficiency he had already acquired in the *Hindustani* language, he was usually sent out with the advance, to lay down routes, ascertain the fords and passes, and gather useful information, and his services were rewarded at this early period with the appointment of Fort Adjutant, and acting Town Major at *Vellore*. The exposure to the climate which he thus experienced at so immature an age was attended with effects upon his constitution from which it never recovered, and he was shortly after his nomination to the respectable post just mentioned, compelled to revisit *Europe* for his health. He returned to *England* in 1805.

The change of climate was productive of less decided advantage than might have been antici-

its comparison with its *Arabic* original, the work of ABDALLA BEN ALMOKAFFA, the translation of HOSAIN WAEZ, being considered to abound objectionably with *Arabic* words, and metaphorical obscurities.

The *Indian* origin of the fables of Pilpay rests upon repeated, and unquestionable testimony. If further evidence were required it is furnished as the learned Editor of the Kalila wa Damna justly remarks by the internal evidence of the work itself. We may translate on this head the observations of Monsr. DE SACY.

" There is still a decisive argument in favour of the *Indian* origin of this work. Through every disguise of translation, and in spite of the transformation it has suffered in passing from *Sanscrit* to *Pehlevi*, from *Pehlevi* to *Arabic*, and *Arabic* to *Persian*, it has retained striking characteristics of its original structure. It would be vain to explore it for vestiges of the magian religion, of the worship of fire, and the elements, of the contests between *Ormuzd* and *Ahriman*, of the ancient historical and mythological traditions of the *Persians*,

of the attributes and office of the Amshaspends and the Yezds of the Zend avesta and its author: neither do we encounter, at least in the *Arabic* translation, the oldest we possess, the names of KAIÛMERS, JEMSHID, ZOHAK, FERIDUN, RUSTAM, MANUCHEHR, and other *Persian* characters. Nor are there any allusions to ALEXANDER or DARIUS. The Nauroz or any other ancient solemnity peculiar to *Persia*, the symbolical animals described in the books of ZOROASTER, and sculptured on the monumental ruins or the gems which time has spared, are alike unknown to the original compilation.

On the other hand traces of an *Indian* character although probably often changed or modified by the *Pehlevi* translation constantly occur. Hence the frequent introduction of Ascetics or *Fakirs*. The abstinence of the pious Jackall, who refrains from eating whatever had had existence, the malediction pronounced upon a Snake by an Ascetic, and the like efficacy of religious benedictions as shown in the transformation of a rat into a woman, and again of the woman into a rat: hence also the oc-

currence of the proper names of animals all significant in *Sanscrit*, and as far as is yet known in that language only, as *Demne* or *Damanaka*, *Shanzebeh* or *Sanjivaka*; the *Titawi*, a bird, a name, neither *Arabic* nor *Persian*, and finally the frequent mention of *Brahmans*." Monsr. DE SACY, adduces other instances, and concludes with a corollary which may be regarded as now undeniably established. "I therefore do not fear to affirm, that all the precepts of sound criticism secure to *India* the honour of having given birth to this collection of apologues, which still continues to enjoy the admiration both of *India* and of *Europe*."

The *Hindu* original, in one of its forms, has been published by Mr. COLEBROOKE, but, as observed by him, and as stated in the text, this form is not the primitive one, the Hitopadesa being avowedly compiled from the Pancha-Tantra, and other works. The Pancha-Tantra is therefore to be considered as the oldest compilation. This is by no means a rare book in *India*, but it is most generally termed the *Panchopákhyán*, and in this shape, it agrees much more closely with the order of the *Arabic* tran-

slation than the Hitopadesa. The same fate, however has befallen the original as the translations, and although the plan of the work is the same, and most of the narratives correspond, yet the arrangement has been modified, and new stories have been introduced by various hands, till it has become perhaps impossible to meet with two copies of the work which precisely agree. The loose manner in which the apologues are strung together, and the still looser practice which oriental writers have always observed in compiling and translating, readily account for these discrepancies, and they by no means affect the genuiness of the original collection. It may be also observed, that as a collection of fables, and apologues the *Panchopákhyán* or Hitopadesa is far from a singularity in *Hindu* literature. Such compilations appear to have been always popular in *India*, and various collections of a similar character exist: a most voluminous compilation of this kind was brought together about the middle of the 12th century. The Vrihat Katha or Katha Sarit Sagara, the ocean of the streams of narrative, was professedly form-

the preliminary *English* matter. But both these critics must have imperfectly examined the work, or have been wholly ignorant of the defects of Native Editors, if they could ascribe to such superintendance, a publication conducted through an *Indian* Press, so free from typographical error, as Roebuck's Burhan kati. The truth is, that the *Maulavie* and *Munshis*, were almost confined to the rough collation, and the final comparison as well as the correction of the proof sheets, were entirely the work of Capt. Roebuck himself. He took his share also in the early as well as final stages of the correction: his Native assistants attending daily upon him, and carrying on all their operations under his eye, and with his assistance. So far therefore from his having contributed personally in an insignificant degree, he gave to the editing of the Burhan-kati an extent of intense application, and scrupulous exactitude which have rarely if ever been surpassed.

The Burhan-kati, was one of the few products of the *Calcutta* Press, which attracted some notice in *Europe*, and notwithstanding the unfounded

detraction adverted to above, entitled Capt. Roebuck, to the thanks of all who cultivate *Persian* Literature. It is considered by the *German* Critic as in some respects superior to the Edition published with great care and cost at *Constantinople* a few years before, and it is associated with the Camus by the learned De Sacy as one of the works of which it would have once been rashness to hope the publication.* In this country the Burhan-kati has also been more successful than most oriental publications, but its circulation was materially injured by a circumstance, which, although injurious to the Editor's interests was highly complimentary to his merits: a cheap edition copied from Capt. Roebuck's was immediately set on foot by some Native publishers at *Hoogly*, and proved a very profitable undertaking to the Editors. It is worth while to observe here that the publication of the Burhan-kati, does as much honour to Capt. Roebuck's liberality and zeal as to his industry and

* Il n'y a pas encore vingt ans que c' eut eté une sorte de temerité d'ésperer la publication de dictionnaires tels que le Kamous el le Burhani-kati. Discours par Mr. le Baron De Sacy, a la premiere Seance Generale de la Societé Asiatique de Paris.

talent. He commenced the printing, expensive as it could not fail to be, entirely at his own cost and risk. Whilst in progress through the Press, he obtained it is true, the partial patronage of Government, and the subscriptions of a few individuals, but he embarked in the project without any aid or encouragement whatever, and ultimately derived little or no emolument from his labours.

As soon as the Burhan-kati was out of Press, the devotion with which Capt. Roebuck regarded the College of Fort William, instigated him to a new labour connected with that institution, and recommended by no other circumstance to his election. This is his 'Annals of the College,' a compilation preserving the annual records of that establishment from 1803 to 1818. The work comprises also lists of the different Students who have passed through that Seminary, and of the works published under the patronage of the Council; the latter forming a valuable account of the advancement of Oriental Literature in *India* during the last eighteen years, and the former furnishing a useful reference, whenever, the early career of the great body of the present Civil Service may be an object

of enquiry. The speeches of the different Governor Generals at the Annual disputations afford matter of abundant interest, of which one source is the unvarying concurrence with which the individuals holding that exalted situation, have recognised the value of the College, not only as affording information to enlightened enquiry, but as enabling conscientious zeal to discharge with precision, and confidence, the duties that ensure public security, and prosperity.

Besides the works thus completed Capt. ROEBUCK was engaged in the compilation, and occasional translation of the Proverbs, which are now published under the circumstances already described. He was likewise occupied in preparing for a work, which would next have been committed to press, if his life had been spared, and which was to him an object of the most lively interest. The labours of Capt. TAYLOR and Dr. HUNTER, left a considerable void in the Lexicography of the *Hindustani* language. This has been but imperfectly supplied by the Dictionary of SHAKESPEAR, and to meet the deficiency, and publish a Lexicon which should embrace all the vocables of

ed on the principle of a general collection of ancient stories by order of SRI HERSHA, king of *Cashmir*. This work embodies the apologues of VISHNU SERMA, it comprehends also a great variety of tales, and even of jokes, and witticisms which have long furnished *Europe* with interest and amusement, and it therefore indicates the same country to be the native seat of fictitious as well as of fabular narration.

We shall not prosecute this discussion further. The successive migrations of the fable of Pilpay are detailed with great precision and learning, by the high authority already quoted, and it is therefore sufficient to refer to the work of the Baron DE SACY for full information on the subject. The work edited by Capt. ROEBUCK, is an elegant accession to the literature of this country, and a valuable contribution to the honour of the original.

The next literary labour undertaken by Capt. ROEBUCK, was the publication of the extensive, and valuable *Persian* Dictionary the Burhan-kati. This work, is of singular value, not only as conveying the *Persian* language in its pure and unadul-

terated form, but as containing copious explanations of many of the terms peculiar to the religion of *Zoroaster*. In this respect, it is scarcely inferior to the Dabistan or Desatir. Great pains were bestowed by Capt. Roebuck, upon the correctness of the publication, and the text was determined upon the collation of thirteen different manuscripts. In this part of his labours, and in various additions made to the work, a number of the Officers of the College, and other learned Natives were employed at various times, and the *English* Editor's anxiety, that every individual, who had ever given assistance, should receive his meed of acknowledgement, by being named in the *Persian* title page, has led to an impression unfavourable to his own claims. A critic in the short lived "Annals of Oriental Literature," questions in highly illiberal terms "whether the Editor ever read the work. (Annals of Oriental Literature, *London*, September 1820,) and a *German* Reviewer (Allgemeine Literatur *Zeitung*, December 1821,) biassed confessedly by this unfair and unwarranted insinuation, intimates the possibility of the Editor's having limited his labours to

ledge, indefatigable industry, and ingenious conjecture are qualifications indispensable to its effective execution. An Editor of Oriental works, is consequently much more than a mere patient drudge holding a place little higher than that of a corrector of the press, and claims by his labours the gratitude of those who benefiting by his toils peruse with facility, what without such efforts, would have either defied their application or immeasurably retarded their advancement. It was in this department that Capt. ROEBUCK was eminently successful, and his extensive knowledge of *Persian* and *Hindustani*, and his unrivalled patience, and assiduity, rescued different works of merit, and celebrity from the defective state in which they were previously found, and gave them to the public in a correct, and readily available condition.

The first work printed under his superintendance was a new edition of the Bagh-o-Buhar, a *Hindustani* version of a series of *Persian* Tales, entitled Kissae Chahár-Darwesh, prepared for the use of the College in 1811, by MIR AMMAN under

the direction of Dr. GILCHRIST, and published by the latter. The excellence of this version, forming perhaps the best guide to the idiom of the high *Hindustani* language that has yet been published, had led to its general use, and the exhaustion of the first edition. Its reprint was therefore urgently required, and this was executed by GHOLAM AKBER, a learned native with the superintending aid of Capt. ROEBUCK in 1813.

The next work that engaged Capt. ROEBUCK's attention was likewise recommended by its utility as a class book. It has also other claims upon attention as one of the many shapes under which the fables of Pilpay have been given to the world. The Khird-Ufroz or 'Illuminator of the understanding' which was first printed in 1815, in two octavo volumes, is the translation into *Hindustani* by MAULAVI HAFEZ-UDDIN AHMED, of the Ayar Danish of Abulfazl. It was prepared like many other valuable translations by direction of Dr. GILCHRIST in 1803. The Ayar Danish as is detailed by Monsr. DE SACY, was prepared by ABULFAZL by order of AKBER upon a revision of the Anwar Soheili, and

pated, and his restoration to activity, and health was long delayed. The retardation may however be partly ascribed to the avidity with which he prosecuted his *Hindustani* studies, and the assiduous aid he gave to Dr. GILCHRIST, in the preparation of two laborious works, the British *Indian* Monitor, and *English* and *Hindustani* Dictionary. Henceforward indeed the literature of *Hindustan* became Capt. ROEBUCK's passion, and the remainder of his life was devoted to the cultivation of his favourite pursuit.

The labours of Dr. GILCHRIST formed a new era in the cultivation of the vernacular language of *Hindustan*. He not only rescued it from the hands of incompetent teachers, and rendered it accessible to moderate application, but reduced it from the state of an unfixed, and fluctuating dialect, to regular permanent consistence. Before his time the *Hindustani* language existed only in the precarious condition of conventional use, and although the practice of a few eminent writers afforded examples of rules for its construction, those rules were not collected even for the guidance of the people by

whom the language was spoken. With great labour and ingenuity Dr. GILCHRIST extracted the precepts from the practice, and established a standard from which there is no occasion to appeal, and which has been of no less importance to the preservation than to the acquirement of the language. The value of the article thus successfully redeemed from the operations of chance and time, is unquestionable. As a medium of colloquial intercourse the *Hindustani* is available throughout all the provinces of the British Empire in the East, and although it is employed with many shades of difference, arising from provincial or social distinctions, it will rarely happen that the individual by whom it is spoken, will not encounter in every part of the country some persons to whom it will enable him to explain his wishes or his intentions. Its acquisition is therefore an object of primary necessity to all the servants of the East *India* Company, and the facilities which the labours of Dr. GILCHRIST have afforded to its attainment, entitle him to their gratitude, and that of their employers. His merits have indeed been uniformly acknow-

ged, and his meed of credit would have been more unalloyed if he had not attached undue consideration to a branch of his labours of comparative insignificance. Those who are able to learn a language are not apt to stumble at the threshold, and the alphabet in which that language is written is not likely to be regarded as an impediment where so many more and weightier difficulties are resolutely encountered. A system of expressing oriental words in Roman characters is therefore of trivial consequence, and it is in fact so far objectionable that it saves no labour in the end, as the language after all cannot be learned without the perusal of its best writers, and their works cannot be read without a previous knowledge of the characters in which the books are written. All written communication with the natives of *Hindustan* implies a like acquirement, and a thorough familiarity therefore with the *Hindi*-Roman ultimatum will not obviate the absolute necessity of mastering the *Persian* or *Nágari* alphabet. The earnestness with which this topic has been pressed by Dr. GILCHRIST, has been a misapplication of his acknowledged powers, and

has thrown a shade upon the much higher claims he possesses, not merely as the first and only teacher, but as the creator of the language.

The doctrines of Dr. GILCHRIST found a zealous supporter in Capt. ROEBUCK, and the similarity in sentiment as well as the direction of their studies led to a cordial co-operation between them. With the permission of the Court of Directors the stay of the latter in *England* was protracted beyond the usual term, and the period was sedulously devoted to objects of successful study, and public utility: besides associating with Dr. GILCHRIST in the gratuitous communication of instruction in *Hindustani* to young men destined for *India*, Capt. ROEBUCK assisted in the completion of the two works already mentioned. The Second Volume of the British *Indian* Monitor was in fact prepared for publication by him, and Dr. GILCHRIST has with as much liberality as candour expressly stated that had he not fortunately met with such an associate neither that nor the *English* and *Hindustani* Dictionary, would have been undertaken. The Dictionary is a work of great merit and labour: the

collection of *Hindustani* synonima for every word is singularly full, and peculiarly adapted to a language which varying in the use of words though not in structure in every province abounds with synonimous terms, each of local and restricted employment. The Dictionary contains about 700 quarto pages closely printed, the whole in the Roman character, a singularity in its compilation which alone is indicative of no ordinary industry and perseverance. The preface to this valuable work as well as to the 2d volume of the British *Indian* Monitor bears generous and honourable testimony to the share taken by Capt. ROEBUCK in the publication.

Upon the completion of these labours and the amendment though not the re-establishment of his health; being disappointed also in the loses he had entertained of being employed in the new oriental College, founded at home; Capt. ROEBUCK returned in 1810, to his duties in the East. He was not of a temperament to desist from diligence, and the inconveniences of a sea voyage were unable to repress his zeal for *Hindustani*. Besides giving

essential aid in their studies to several of his youthful fellow pasengers, afterwards distinguished members of the Civil Service of *Bengal*, he amused his leisure with compiling a Naval Dictionary, in which the terms of the nautical art were expressed by their *Hindustani* equivalents. At that period it should be remembered the crews of the vessels navigating between *Europe* and *Asia*, usually consisted in part, sometimes in a very large proportion, of Lascars or *Hindustani* Seamen: as their knowledge of *English* was little or none, their officers could hold no intercourse with them except through the medium of an interpreter, and it may be easily conceived that frequent occasions would occur, when the delay thus unavoidable might be inconvenient or even perilous. Under this impression Capt. Roebuck prepared the useful compilation mentioned, and on his arrival in *Bengal*, committed it to the press prefacing it with a concise Grammar of the *Hindustani* language: the work was reprinted in *England*, and has gone through two editions in Calcutta: its value to the Commanders of *European* Vessels has in a great

measure ceased, as the return of peace, and opening of the trade have altered the constitution of their crews. To the Officers of the Pilot service however, and of those Vessels employed in the local trade it continues to offer those advantages which it was originally intended to afford.

The expedition to *Java*, in the year 1811, removed from the College of Fort William, an Officer of distinguished learning and merit, the late Dr. Wm. Hunter, whose medical services were required on that occasion: his appointments of Secretary and Examiner being filled temporarily by the next in succession, an opening was presented for attaching Capt. Roebuck, to the College as Acting Deputy Secretary and Examiner. He held these situations from the 8th March 1811, to the 22d June 1812, when the return of Capt. Lockett from *Persia*, to his station of Secretary, and the consequent performance of the duties of assistant, by the gentleman who had been acting for him, during his absence, left no vacancy for Capt. Roebuck. His separation from the College was however of short duration, and the following month a

new arrangement restored him to the office, he n[illegible] so well qualified to fill. From this time to his death in 1819, he continued attached to the establishment first as Deputy Assistant and Examiner, subsequently as officiating Secretary, and finally as assistant Professor of *Hindustani*, in which various offices he was distinguished by his industry and zeal, and secured the respect of the Students, the affection of the Natives, and the approbation of the Government. His leisure hours were devoted to various important labours connected with his situation conducive to the acquirement of the oriental languages.

The cultivation of oriental literature as is justly observed by Schlegel is in the same predicament as that of the classical languages at the revival of letters in *Europe*. The works which are to be perused exist chiefly in manuscript, and the difficulties inseparable from such a form are no less embarrassing than repulsive to even more than ordinary enthusiasm: the task of collation, and correction is therefore as indispensable as laborious, and extent of research, profoundness of know-

the language had long been projected by Capt. Roebuck. Considerable progress had been made in the execution of the task. A very large number of words had been collected and classed, and a variety of valuable materials assembled. These, since Capt. Roebuck's death have become the property of Government, and have been deposited in the Library of the College of Fort William, where it is to be hoped they will not be suffered to moulder unnoticed, and forgotten.

The tribute to his official station, in the Annals of the College, terminated however Capt. Roebuck's literary labours. The work was scarcely out of the press, when he was attacked by the disorder which cut short his useful career. He had at no time since his return to *India* enjoyed good health, and his constitution never recovered from the shock it had received so early after his first arrival. In this debilitated state, he was seized with a fever in the commencement of the cold season of 1819 and died on the 8th December at the early age of thirty-five.

The number and description of the works, which Capt. Roebuck published or undertook, will of

themselves indicate the peculiarities of his literary character. He was not endowed with a lively imagination nor creative faculty; neither was it possible for him, at the early age, at which he entered upon active life, to have laid the basis of extensive erudition: his acquirements, independant of those self made, which were of course chiefly oriental, were of moderate though respectable reach, and his powers were better calculated to assist research, than to embellish literature. His industry was unwearied; his zeal inexhaustible; his scrupulous care painfully conscientious, and his judgement sound. As an Editor of the text of Oriental works he has never been equalled, and had he lived to have completed his *Hindustani* Dictionary there can be no doubt that it would have been a perfect model of copious compilation, and accurate interpretation.

The same anxiety to discharge his duty to the uttermost, accompanied Capt. Roebuck in his official capacity, and rendered him a valuable public Servant. As a teacher his exactness was occasionally irksome to his class, but those of his scholars who were best able to appreciate his deserts found

ample compensation for any little peculiarities of manner, in the more than cheerful, the delighted readiness, with which he was ever willing to remove their difficulties, and accelerate their advancement.

The private charater of Capt. Roebuck has little connexion with his literary worth, or it would amply justify unmixed panegyric. He was temperate in his habits; mild, and affectionate in his disposition: good humoured, and obliging in society, and cheerful, and contented in solitude: his attachment to his friends was tranquil but deep, and the regard he paid to the affinities of birth fully proved by the ready, and unrepining sacrifice of his personal emoluments to the necessities of his relations.

In short Capt. Roebuck was throughout consistent, and displayed in his private as well as literary character no false, and tinsel glitter, but was rich in genuine, and sterling worth.

Calcutta,

March 30th 1824. H. H. WILSON.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC

COLLECTION OF ORIENTAL PROVERBS.

PART. I.—*PERSIAN.*

SECT. I.

Extracted chiefly from the Shahid-i-Sadiq.

آبادان شود شهر تو

1. May your town be populous!

Addressed to a fool or a rogue. *q. d.* May you remain at home and not go into any other country to do mischief there.

آب از دریا می بخشد

2. He gives water from the ocean.

Spoken of one who obtains for another aid from an abundant source, but gives nothing from his own store.

آب بی لجام خورده است

3. He has drunk water without a bridle.

i. e. He is without respect for any one; or he has not received education or been subjected to due restraint in his youth.

آب حیوان در تاریکی است

4. The water of life is in darkness.

Nothing excellent is attainable without labour.

آب زیر کاه

5. Water below the grass. (Deceit or a deceiver.)

Lat. Incedis per cineres dolosos.

ابلهي كو روز روشن شمع كافوري نهض
زود باشد كش بشب روغن نباشد در چراغ

6. The fool who lights a wax-candle by day, (or burns day-light) will soon want oil for his lamp at night.

آتش بدست خود بريش خود زد

7. He set fire to his own beard.

i. e. He caused his own ruin. The origin of this proverb is stated as follows. It is a remark among the Persians that men with long beards are generally deficient in understanding. A person with a very long one was reading at night and came to a passage where this sentiment was expressed. Feeling himself implicated in the reflection, he resolved to get rid of so much as exceeded the ordinary length, and for this purpose, grasping his beard at the part where he wished it to terminate, applied the lower end to the flame. The beard, being well anointed, blazed up, burned his hand and continued to burn till the whole was consumed and his face terribly scorched.

آتش در كاسه اش كرد

8. He put fire into his cup.

Applied to one who gives pain and trouble, instead of assistance and relief which were expected from him.

آتش گفتم دهان نسوخت

9. I have pronounced the word fire, yet it did not burn my mouth.

Used by one who is reprehended for something which he had said, as his having spoken ill of, or cursed some one; as much as to say, "my words will do him no harm."

اسپ را بمكتب نميبرند ميبرندش

10. The child does not go to school but is carried there.

Spoken of one who is obliged to do something contrary to his inclination.

آخر سال دکاه فروشي

11. What! do you expect to find grass in the market at the end of the year?

In answer to one who applies for a supply to another whose own stock is already expended.

آخر اي باد صبا اينهمه آورده تست

12. At last, O Zephyr, all this is your doing!

Said by way of reproach to one who has introduced or recommended to another a person who turns out unworthy or mischievous.

آدينه اطفال شود شنبه مستان

13. Saturday is to jolly topers what Friday is to school boys.

Friday being a holiday at school, is the season of joy to children; but wine being especially forbidden on that day, Saturday, when they may again begin their revels, is the season of enjoyment to libertines.

آرزو در جوانان عيب نهي باشه

14. Desire is no fault in the young.

اردک مي پرانم

15. I am flying ducks.

i. e. Unprofitably employed.

آري باتفاق جهان ميتوان گرفت

16. By unanimity the world may be seized.

از بد بد تراست

17. He is worse than bad.

i. e. Excessively bad.

از ته ريشش گذشت

18. It passed under his beard.

i. e. Very near: generally applied to something bad.

از خانه سوخته هرچه برآید سود ست

19. Whatever is saved from a house on fire is so much gain.

Eng. Just so much out of the fire.

از دامن برید و بر شانه پیوند کرد

20. He cut from the skirt and added to the shoulder.

از دل برود هرانچه از دیده برفت

21. Out of sight out of mind.

از ریش خود شرم کن

22. Reverence your own beard.

Used to admonish one of respectable character not to engage in disputes with worthless persons, by which he may incur disgrace.

از ریش کنده و بر بروت بست

23. He plucked from the beard and added to the whiskers. (i. e. he robbed Peter to pay Paul.)

از که سگ آزار ترم

24. Whom do I exceed in plaguing dogs?

A sarcastic reply to one who accuses another of oppression or tormenting mankind; as much as to say, "those whom I plague are not men but dogs, and many others oppress those dogs more than I."

از میان دو سنگ آرد میخواهد

25. He requires flour from between two stones.

He effects his purpose by hook or by crook; or, he is a hard man who reaps where he has not sowed.

از یک سر کرباس اند

26. They are all alike of cotton cloth.

i. e. All of the same quality.

از پنجا رانده واز انجا مانده

27. Expelled from hence and not received there.

To describe one who becomes an outcast; particularly one who by misconduct loses not only his employment but also the protection of a patron who has recommended him to it.

اسپ نقارچي

28. The kettle-drummer's horse.

Spoken of one who is deaf to advice or reproach.

اسپ وزن و شمشیر وفادار که دید

29. Who ever saw a horse, a woman, or a sword faithful?

اسپ و فرزین می نهد

30. He gives up the queen and knight.

At chess. i. e. He is reduced to the last extremity.

اسپ و فرزین می دهد

31. He can give a queen and a knight.

i. e. He is greatly superior.

اسپ و قمچي آمده

32. He has returned with his horse and whip.

i. e. Without having gained any advantage; just as he went.

استاد معلم چو بود کم آزار

خرسک بازند کودکان در بازار

33. When the preceptor relaxes in severity the children throw clods in the market place.

استر را گفتند پدرت کیست گفت اسپ خال منست یا مادرم مادیان است

34. The mule was asked, who is your father? He said the horse is my maternal uncle.

Applied to one who is ashamed of his poor or mean relations.

اشتها زیر دندانست

35. His appetite is under his teeth.

Applied to one whose appetite is excited by beginning to eat, and metaphorically to any business which a person has it in his power to begin when he pleases.

آشتي گرگ با غنم

36. The friendship of the wolf with the sheep.

اشک چشم کور

37. The tears of a blind eye.

Which flow perpetually. Applied to one who is always complaining.

آشنايي روشنائي است

38. Friendship is brightness or splendor.

آفتاب سرکوه

39. *Lit.* The sun is on the mountain top.

i. e. Is about to set, as the *Asiatics* conceive the sun to set behind the mountain *Qaf. Metaph.* His life or his prosperity is on the decline.

اگر داري سر دعوي بيا اين گوي واين ميدان

40. If you have any claim come on; this is the ball and the field of contention.

Eng. Do your worst.

اندک اندک همي شود بسيار

دانه دانه است غله در انبار

41. Many small sums make a great one, as one barley-corn added to another at last becomes a heap.

Eng. Penny and penny laid up will be many. Take care of the pence, the pounds will take care of themselves.

آن را بگو که ترا نشناسد

42. Say this to one who does not know you.

آنرا که حساب پاک است از محاسبه چه باک

43. What fear has he of a reckoning whose accounts are clear?

آن قدح بشکست و آن ساقي نماند

44. That cup is broken and the cup-bearer does not remain. (i. e. The times are changed.)

آواز آسیا می شنوم و آرد نمی بینم

45. I hear the noise of the mill but see no flour.

Great boast, small roast. Much cry and little wool.

اول خویش بعد ازان درویش

46. First relations and then the poor.

Eng. Charity begins at home.

آه در چنگ نماند

47. There was not left even a sigh in his heart.

i. e. He is totally destitute.

اهل بخیه است

48. He is one of us taylors.

The expression is used when a person engaged in some roguish transaction, prepares to conceal what he is about from another who suddenly enters; the accomplice of the first says, "this is one of us, concealment from him is unnecessary." Also used sarcastically to express that one who thinks himself very skilful in any work, is a mere bungler. *Bukheea* is the finest kind of stitching. i. e. he thinks himself fit for the finest work, whereas he can hardly do the coarsest.

آهن سرد کوفتن سود ندارد

49. It is unprofitable to hammer cold iron.

i. e. It is useless to bestow good advice on one who will not listen.

اي خاک چه داني که در برداري

50. Oh earth! what do you know whom you have in your bosom?

Used as an imprecation to wish for the death of a worthless person, *q. d.* You have received many good and great men, and why is such a wretch permitted to live.

اي دوست گل سرشته را آبي بس

51. A little water is sufficient for clay already moistened.

i. e. a little instruction will suffice to make him perfect who has got a foundation by previous study.

اين آش واين نقاره

52. Is this my allowance for carrying so large a drum?

Spoken by one to whom small pay is offered for great labour.

آئينه بدست زنگي

53. A mirror in an Ethiopian's hand.

Applied to any thing excellent in the possession of one who is ignorant of its worth; as Eng. A pearl thrown to swine.

باخرس در جوال شد

54. He is put into a sack with a bear.

Which was formerly a mode of punishing criminals. i. e. He has fallen into the hands of one much too strong for him.

باد بدست دارد

55. He holds the wind in his hand.

i. e. He can retain nothing. Applied to a spendthrift. Also one empty-handed.

بادنجان بد را آفت نيست

56. No mischief happens to a bad egg-plant.

i. e. It is not cut in pieces, boiled &c. The meaning is that a very worthless, contemptible fellow has no enemies.

باد هوائي

57. Without sense or connexion. Incoherent.

بازي بازي باريش باباهم بازي

58. Play, play indeed! will you play with your father's beard?

A reproof to one who is too familiar with his superiours.

باکه وفاکرد که باماکند

59. To whom has he (or it) proved faithful, that he should prove so to me.

Most frequently applied to fortune or worldly prosperity.

بايد متاع نيکو از هردکان که باشد

60. I want good merchandise from whatever shop it may be procured.

i. e, Acquire good qualities or accomplishments, as virtue, learning, &c. from whatever quarter you can.

بچشم خود ديده

61. He has seen with his own eyes.

A contented cuckold, or one void of all sense of honour.

بخت چون برگردد از پالوده دندان بشکند

62. When fortune turns against a man, he breaks his teeth on flummery.

بخت در بازار نفروشند

63. Good luck is not sold in the market.

COFFEE says,

جهان بگشتم ودره ابهيچ شهر ودیار

ندیدهام که فروشند بخت در بازار

I strolled over the world, but alas! in no city did I ever see that luck was sold in the market.

بیخت رفته و بلندي ماند ه

64. His fortune is gone, but his pride remains.

پرات بر یخ نوشته

65. An assignment written on ice.

A draught on the pump of Aldgate.

بر د یوانه قلم نبو ه

66. The crimes of a madman are not to be written down.

i. e. He is not responsible for his actions.

بز اخفش

67. A blockhead, a fool.

Ukhfush was a celebrated grammarian. It is related that when he began to study, he was so dull of apprehension that no one had patience to hear him repeat his lessons. Therefore, he bought a goat and rehearsed before it; and in this practice he persevered, till he excelled all his masters; yet the poor goat understood nothing of the matter.

بزک مپیر که بهار مي آید

68. Little goat do not die, the spring is coming.

Applied to one who promises relief at a distant period—Like "Christmas is coming."

بسخن روستائي ميگيرند اما نميگذارند

69. Clowns (or simple, foolish fellows) bring others into mischief by their speeches, but cannot relieve them.

Something analogous to the English, "Fools tie knots and wise men undo them;" or "Fools set stools for wise folks to stumble at."

بغداد خراب است

70. Bughdad is ruined.

i. e. I am very hungry.

بقال بیکار پله وزن میکند

71. The grocer being idle, weighs the scales.

بنگ از سرش پریده

72. His intoxication is gone off.

i. e. He is come to his senses, and his pride is humbled.

بنگ بچاه افتاده

73. *Bhung* (an intoxicating drug) is fallen into the well.

i. e. The people are all mad or drunk. Applied to popular commotion, or an unreasonable tumult.

بنگي میترساند

74. Does he frighten a drunkard?

i. e. I am not to be so easily deterred.

بوسه به پیغام

75. *Lit.* To send a kiss by a messenger.

Applied to one who gives to another his leavings, or that which he has touched with his lips. MEER UMANEE USUD says,

بیکی شراب ه رد ته جام دیکیا

بنس هیکو بوسه به پیغام دیکیا

That wanton drank up the wine and gave me the dregs from the bottom of the cup: she thus sent me a kiss. Also to employ another on business which one ought to have executed in person.

بیخ دیوار کند وبام اندود

76. He dug up the foundation to finish the roof.

To express extreme folly.

بیک بینی ودو گوش آمد

77. He has returned with one nose and two ears.

Applied to one who went out in quest of fortune, but returns empty-handed, yet without incurring any great disaster or disgrace. *Eng.* He got off with a sound skin.

بیک تیر دو نشانه زد

78. He hit two marks with one arrow, (or killed two birds with one stone.)

بیک دست دو تربزنتوان برداشت

79. Two water-melons cannot be taken up in one hand.

Applied to one who attempts too many things at once.

بیک کرشمه دو کار

80. Two businesses at one glance.

پا در هوا میگوید

81. He babbles or speaks nonsense.

پای چنار یست

82. One who sits at the foot of a poplar tree.

A lazy fellow who makes no exertion for his own maintenance.

پایش بسنگ آمده

83. *Lit.* His foot is brought to the stone.

i. e. He is reduced to the last extremity.

پای شمع تاریکست

84. It is dark beneath the candle.

Applied to a prince or great man who favors foreigners to the prejudice of his own subjects or dependents.

پخل شهید شد

85. The filthy creature is martyred or dead.

A contemptuous way of announcing the death of any one. پخ pookh in *Turkish* is filth, and لو or لی an adjective termination, so that پخلی is defiled.

پشمي د ركلاه ندارد

86. His cap is thread-bare.

i. e. He is reduced to poverty and rags.

پندارم كه آبش برده

87. I think the river has carried him away. i. e. I know not what is become of him.

Applied to one who has been long missing, or being sent with a message has not returned.

پند پدر مانع نشد رسواے مادر زاد را

88. A father's admonition has no effect on him who is a blackguard from his birth.

پول نهيد هي معركه برهم مزن

89. If you do not give money, do not spoil the assembly.

Alludes to the practice of certain *fuqeers*, who, by story-telling, collect a crowd, from whom they get alms. The speech is addressed to one who refuses to give any thing, and makes a noise so as to disturb or disperse the party.

پهلوان زنده خوش است

90. A champion who preserves his life is pleased.

i. e. If he cannot prevail over his adversary, it is no trifling prowess to come off alive. A skilful retreat is the next thing to a victory. Or analogous to English, "A live dog is better than a dead lion."

پيش از آب موزه كشيد

91. He took off his boots before he came to the water.

پيش از عيد بصلا رفت

92. He went to the temple before the festival.

Applied to one who does any thing before the proper occasion.

پیش از من و تو لیل و نهارے بوده

93. There have been days and nights before you and me.

Spoken as a reproof, by one who has fallen from power and affluence, to an upstart who insults over his distress.

پیش مردان چه کند م چه جو

94. In the estimation of the liberal, wheat and barley are the same.

تا بدانی که غیرت غیرت عرب است

95. That you may know that the jealousy of an Arab is jealousy itself.

تغتان بغل خرس است

96. He is a cake in the paws of the bear.

i. e. He has fallen into the hands of one much stronger than himself.

تقریم پارینه بکار نیاید

97. An old almanack is of no use.

i. e. It is useless to harp upon events which are past and now irremediable.

تنها پیش قاضی روی راضی آئی

98. If you go alone to the judge, you will return well satisfied.

Because he has told his own tale which is all in his favour.

توبه فرمایان چرا خود توبه کمتر میکنند

99. Why do those who preach repentance, seldom repent?

تو خربزہ خور ترا با فالیزچہ کار

100. Eat you the melons, what business have you with the melon-bed?

Said to one who when desired to do any thing, puts a number of irrelevant questions; or "enjoy the good things set before you and never inquire whence they came."

توکار زمینرا نکو ساختي که با آسمان نیز پرداختي

101. Have you managed earthly affairs well, that you now undertake the concerns of heaven?

Spoken as a reproof to one who failing in any easy task undertakes one much more difficult.

تیر آخر بچگر کافر

102. The last arrow hits the mark.

Spoken when one is reduced to the last resource. "The third time tries all."

تیشه بر پاے خود زد

103. He wounded his own foot with an axe.

i. e. He brought on his own misfortune.

جان کافر بسختي ارزاني

104. May the soul of the infidel be delivered up to misfortune.

جان شکرو جامه گرو

105. I am engaged in the enterprize, body and soul.

جاي استاد خالي است

106. The master's place is vacant, or I have no instructor.

Spoken by one who has fallen into a mistake, when he is corrected by another; as much as to say, I own my error, which was owing to my wanting an instructor; you have now supplied that place.

جنون سادات

107. The hot temper of Sueyuds.

i. e. Excessive irascibility. Analogous to *Eng.* Welch blood.

جو پاے کتل سود نه هد

108. Barley at the foot of the steep ascent is useless.

Kootul is the steep ascent of a mountain. The meaning is that if you have starved your horse, so that he is become thin and weak, it will be to no purpose to feed him when you come to a steep ascent. The purport is that preparation for an enterprise should be made before hand.

چار انه ر چار میگو یه

109. He speaks foolishly.

چشته خوار به تر از میراث خوار

110. An intruder is worse than one who demands a share of inheritance, (who is a most disagreeable person to one who hoped to retain the whole for himself.)

Chishtu-khwar is one who comes in at meal-time and seats himself at the table uninvited.

چراغ پیش آفتاب پرتو ندارد

111. The lamp gives no light in the presence of the sun.

چراغ را نتوان دید جز بنور چراغ

112. The lamp can only be seen by its own light.

A complimentary expression of an inferior or servant to his superior or master, implying that "it is only by your favor that I can hope to perform any service worthy or acceptable to you."

چراغ زیر دامن

113. The lamp beneath the clothes.

Expresses a vain attempt to hide something that cannot be concealed.

چراغیکه در خانه ضرور است در مسجد حرام است

114. It is unlawful to dedicate that lamp in the Mosque which is indispensably required at home.

i. e. It is a man's duty to provide for the wants of his own family before he bestows money on pious uses. Be just before you are generous.

چشم ما روشن

115. May my eyes be enlightened.

An expression expressive of one's joy at hearing of any good fortune having befallen another. *q. d.* May I have the happiness to see him.

چوب نرم را کرم میخورد

116. Worms gnaw soft timber.

i. e. Good-natured persons are sure to be annoyed.

چو دزدان درهم افتند کالا پدید آید

117. When rogues quarrel, honest men get their own.

چو گل بسیار شد پیلان بلغزند

118. Where there is much mire, the elephant's foot slips.

i. e. The most pious and abstinent are in danger of falling into vice if they go in the way of strong temptation.

چو میدان فراخ است گوئی بزن

119. When the field is clear, strike your ball.

Make hay while the sun shines.

چو وقت مرگ مار آید بگره رهگذر گیرد

120. When the snake's hour of death comes, he comes upon the high way.

چه باک از موج بحر آنرا که باشد نوح کشتی بان

121. What dread has he of the waves of the sea, who has NOAH for a boat-man?

i. e. He is safe who has a powerful protector.

چه زند بپای پیلان الچوق ترکمانی

122. How can the tent of a *Toorkman* hurt the foot of an elephant?

Ulchooq is a kind of tent of the *Toorkmans*, small like a cage. Applied to a very weak person who pretends to oppose a strong one.

حاجت مشاطه نیست روي دلارام را

123. The face of a beloved mistress has no need of a tire-woman.

حاجي حاجي را درمکه مي بيند

124. One pilgrim sees another at *Mecca*.

Applied to one who never visits another, but when he wants something of him.

حاجي کاري نداشت جوال دوز بغانه خود زد

125. The *Hajee* had nothing to do and so stuck needles into his own wall.

Spoken of one who injures himself by his own folly.

حال اين است آشنارا واي بر بيگانه

126. If this be the state of his friends woe to strangers.

حرام خورم وشلغم

127. Shall I eat what is forbidden, and be contented with turnips?

i. e. If a man act unlawfully, it should not be for a trifling object. Do not sin by halves.

حرص مور

128. The avarice of the ant.

حسابت دوستان در دل

129. The accounts of friends are in the heart.

i. e. They do not upbraid one another with favours.

حکمت شنيدن ازلب لقمان صوابتر

130. It is best to hear the words of wisdom from the lips of LOOQMAN.

i. e. To learn every science from the most skilful in it.

خیز بی دف

131. An eunuch without a tabor.

One very wretched and despicable.

حیله روباه

132. The wiles of the fox.

خاکساران جهان را بحقارت منگر

تو چه دانی که درین گرد سواری باشد

133. Do not contemn the poor or oppressed of this world; how do you know but this dust may conceal a horseman?

خانه بنگ خراب

134. May the house of a drunkard be ruined.

Applied when any one speaks incoherently or not to the purpose.

خانه خیز بسر شد

135. A child brought up at home.

Applied to one who has risen to wealth or power without any merit or exertion of his own.

خانه خرس انگور اونگ

136. To hang up grapes in the house of a bear.

Which is very greedy of that fruit. Applied to one who commits any thing to the care of one who will certainly embezzle it.

خانه درویش را شمعی بهتر از مهتاب نیست

137. The poor man has no better candle in his house than the moon.

خبرداری بوزنه

138. The carefulness of an ape.

To express the committing of any thing to the care of a treacherous person. *Eng.* To set the fox to keep the geese.

خدا میداند که خر را شاخ نمیدهد

139. God knows that an ass has no horns.

Applied to a foolish and ill-intentioned person, but without the power to do mischief.

خر ارجل اطلس بپوشد خر است

140. An ass is still an ass, though his pannel be of satin.

خر از گاو فرق نمیکند

141. He cannot distinguish an ass from an ox.

خران را کسي در عروسي نخوانند
مگر آن زمان کاب و هیزم نمانند

142. No man sends for an ass to a marriage procession, but only when there is a want of water and wood.

Used as a reproof to one who being useful in some mean or low office, presumes on it to affect familiarity with his superiors.

خر به توبره رنگین

143. An ass with a coloured grain-bag!

Applied to a fool or blockhead finely dressed.

خر خالي یرغه میکند

144. An ass unladen goes at a gallop.

Applied to a young man who runs wild for the want of salutary restraint.

خر خفته جو نمیخوره

145. A sleeping ass eats no barley.

i. e. He that does not labour shall have no pay.

خر خواجه خرمن خواجه

146. The ass is the *Khwaju's* and so is the granary.

Applied to a son who dissipates the property of his father.

خر در گل

147. An ass in the mire.

i. e. Reduced to great distress, or at a nonplus.

خر را بزدن اسپ نتوان کرد

148. An ass cannot be made a horse by beating.

i. e. Instruction and chastisement are both thrown away on a blockhead.

خر کاریست دریای علم

149. The carrying of dung is a sea of knowledge.

Applied to one who boasts exceedingly of his skill in some trifling worthless art.

خر کرایه بکار نیاید

150. Of what use is a hired ass?

Used to express a want of confidence.

خر همان پالان دیگر

151. The ass is the same, but the pannel different.

Applied to an upstart raised from poverty to wealth, on which he plumes himself.

خرمن سوخته خرمن سوخته میخواهد

152. One whose own barn is burned wishes the same misfortune to others.

خس کم جهان پاک

153. The wretches are diminished and the world made pure.

An expression used on hearing of the death of a very wicked and oppressive person.

خواب خرگوش

154. The sleep of a hare. (Negligence.)

خورد اما مرد

155. He ate and died.

Applied to a person who has been detected and punished for an act of villainy.

خورشید را بگل نتوان پوشید

156. The sun cannot be hid with clay.

Spoken of something very evident and impossible to be concealed.

خوک تیر خورده

157. A wounded boar.

i. e. Greatly enraged.

خیلي یخ بکار میرود

158. The expence of this undertaking will be very great.

The ice is in *Persia* the least expensive part of an entertainment; consequently if the expense of ice be great that of the whole feast must be enormous.

دایه از مادر مهربان تر

159. The nurse is kinder than the mother.

Applied to one who seems more eager in an affair than those who are properly entrusted with it.

در بیابان قیمتی گرسنه را شلغم پخته به ز نقره خام

160. In the desert a boiled turnip is better for the poor man than virgin silver.

در چل سالگي طنبور مي اموزد در گور راستاد خواهد شد

161. At forty he began to learn the drum; he will be skilful by the time he gets into his grave.

در خانه یکدخدائي مانده بهتر چیز

162. Every thing in the house depends on the master of it.

As the *Scotch* song says,—There's is no luck about the house, when our good man's awa.

در خانه مور شبنمي طوفان است

163. In the ant's house a little dew makes a deluge.

i. e. A small loss is destructive to the poor, or involves them in the greatest distress.

در خانه هر چه مهمان هر که

164. Whatever is in the house (the owner must be content with it;) and whose guest soever he may be (the traveller must pass the night with him.)

در دروغ چه ضرر که

165. If you tell lies, why be sparing of them?

در دست سوار بآئینه چه کار

166. The bracelet is on your hand what need of a mirror (to look at it.)

To say that any thing is self evident and does not require proof.

در کار خیر حاجت استخاره نیست

167. In a good work there is no occasion to look for omens.

As HECTOR says. Εἷς οἰωνὸς ἄριστος ἀμύνεσθαι περὶ πάτρης.

در نومیدي بسي امید است

168. In despair there are many hopes.

Una salus victis nullam sperare salutem.

دروغ گفتن تاریکي ایمان است

169. Falshood is the darkness of faith.

دروغ گو را تا خانه اش

170. The liar is only respected in his own house.

دروغ گورا حافظه نباشد

171. Liars have bad memories.

دروغ مصلحت آميز به از راست فتنه انگيز

172. The lie which is productive of good is better than the truth which excites disturbance or trouble.

درويش چانچه بخانه خوه رود هيچنان بغربت رود

173. The poor man is the same in his own house as abroad.

Because he has no more furniture or convenience in the one case than in the other.

درويش صفت باش كلاه تتري دار

174. Have the manners of a *Durwesh* and wear a *Tartar* cap.

i. e. Be humble in your deportment and dress as gay as you please.

دزد بدزد نيفتد

175. One thief does not steal from another.

Eng. Honour among thieves.

دزديده بود انچه نپاند بخداوند

176. Every thing that does not remain with its owner (or in the sight of the owner) will be stolen.

دست از دور باتش ميدارند

177. People hold their hands to the fire from a distance.

Used to inculcate caution in doing of any thing.

دست بالاي دست بسيار است

178. There are many gradations of power, one over the other.

دست خرکوتاه

179. May the asses paws be shortened.

i. e. May the power of the violent and unjust be restrained.

دست در کاسه و مشت در پیشانی

180. His hand is in the cup, though a fist is at his fore-head.

Describes one whose greediness is not to be repelled by force or disgrace.

دست شکسته و بال گردن

181. A broken arm is a burthen to the neck.

Because it must be supported by a sling tied round the neck. i. e. A helpless or profligate person, is a burthen to all his connexions.

دستک زن پس کاروان

182. *Lit.* One who claps his hands behind a caravan.

A worthless turbulent fellow.

دشمن دانا به از نادان دوست

183. A wise enemy is better than a foolish friend.

دشمن نتوان حقیر و بیچاره شمرد

184. An enemy is never to be despised.

دلق از بیم سپش نتوان گذاشت

185. One must not throw away one's quilt for fear of the lice.

i. e. A man ought not to incur a great loss to avoid a trifling inconveniency.

دنبه بگرگ سپردن

186. A sheep given over to the wolf.

A person delivered into the hands of his enemy.

دندان بر کنده

187. He drew his tooth.

i. e. Relinquished his inordinate desires.

دندان کرش شده

188. His teeth were set on edge.

i. e. He was completely repulsed or rendered helpless.

دنیا را بامید خورده اند

189. He has consumed all his substance in hope.

Applied to one who in hopes of obtaining employment or advancement has been induced to incur great expense.

دو تیغه بازه

190. He plays with two swords.

i. e. In one hand, which are useless. To attempt or desire something unreasonable or impracticable.

دو دل یک شود بشکند کوه را

191. Two hearts united will break down a mountain.

Unanimity will accomplish any thing.

دو شمشیر در یک نیام نگنجد

192. Two swords cannot be put in one scabbard.

e. g. Two kings in one country, &c.

ده در دنیا صد در آخرت

193. Ten in this world, one hundred in the next.

i. e. Whatever is given in alms in this world is re-paid ten fold in the next.

دهن سگ بلقمه دوخته به

194. It is best to throw a sop to CERBERUS.

دیت بر عاقله است

195. The price of blood is to be paid by those of

his tribe or family by whom the murder was committed.

For the meaning of *Aqilu*, see HAMILTON's *Hedaya*, Vol. iv. p. 448. The proverb is applied to the case of an innocent person who is involved in the consequences of another's guilt. Or when a fault is committed by a child or a mad-man, the blame lies at the door of those who could have restrained him.

دیر آید درست آید

196. That which is slowly done is well done.

Lat. *Sat cito si sat bene.*

دیر گیر و سخت گیر

197. Be slow and sure.

دیگ بدیگ میگوید کرنت سیاه است

198. The pot calls the kettle black a..e.

دیوارهم گوش دارد

199. Walls have ears.

دیوانه بکار خود هشیار است

200. The madman is prudent in his own affairs.

He has method in his madness.

دیوانه را دنگی بس است

201. A hoot is enough for a madman.

i. e. To put him in a rage.

دیو بگریزد از آن قوم که قرآن خوانند

202. The devil runs away from him who reads the *Qooran*.

To express that the ignorant avoid the wise.

راه بده میبرد

203. The road goes towards a village.

To express that any one's conduct tends towards some concealed purpose.

رفت انچه رفت

204. What is past is past.

رنگر یزبر بشم خود درمانده

205. The dyer is unable to die his own beard.

Applied to one who is engaged in difficulties of his own, so as to be unable to assist others.

روباه بازي میکند

206. He plays the fox, (or practises stratagem.)

روباه را گفتند گوا هت کیست گفت دمم

207. They asked the fox who is your witness? He said, my tail.

Applied to one who brings his own dependents as evidence in his favour.

روز مي شمارد

208. He counts the days.

Or in *Hindee* hours: implies impatient expectation of any event.

روستائي را بگذار که بزبان خود اقرار کند

209. Let the clown alone and he will convict himself by his own speech.

روغن قاز مالیدن

210. To rub with goose's oil.

i. e. To flatter.

روغن در خمیر ضایع نشود

211. Oil is not lost in the dough.

Applied to any thing which has been accidentally conveyed to the place where one would purposely have sent it.

ریدهٔ که خلاصي نداري

212. Has he sh—t that he is not set free?

Spoken of one who is detained in custody without any crime being proved against him.

ریش خود میکند

213. He pulls out his own beard.

I. e. He is sorrowful and melancholy.

ریش گاو

214. *Lit.* An oxes' beard. A buffoon, a fool.

ریش ملا بوسیدن رفت

215. The *Moolla's* beard is all expended in kissing.

Spoken of one who has expended his whole substance in gifts to various persons. This proverb has its foundation in the following story. The poet JAMEE in the course of his travels met with a *Moolla* who was very ignorant, but greatly revered by his hearers, who were still more so. JAMEE exposed his errors, and the *Moolla* beat him who was an unprotected stranger. Being unable to revenge himself by force, he came next morning to the *Moolla* and began to prostrate himself and kiss his feet, with all possible demonstrations of profound veneration. He then declared that a heavenly vision in the preceding night had warned him, that whoever could obtain a hair of the *Moolla's* beard would be protected from hell-fire and certainly obtain paradise; and he entreated the *Moolla* to bestow on him so invaluable a gift. The *Moolla* consented; and was presently surrounded by an immense multitude of men, women and children, all imploring the same favour. He could not refuse, and his beard was speedily plucked, to the last hair.

زدیم بر حق رندان و هر چه باد باد

216. I have thrown the dice like a dissolute person, let the event be what it will.

Spoken by one who is engaged in a debauched life which he sees to be wrong, but yet is determined to abide the consequences.

زر سفید بهر روز سیاه است

217. Money is laid up for the day of distress.

زر کار کند مرد لاف زند

218. Gold does the business, man boasts of it.

زمانه با تو نسازد تو با زمانه بساز

219. As the world does not favour you, do you conform to the time.

زمین سخت آسمان دور

220. The earth is hard and the sky far off.

i. e. I am without refuge, unable to dig myself a cavern in the earth or mount up to heaven.

زمین ترکید و پیدا شد سر خر

221. The earth opened and an asses' head appeared.

Applied to the sudden appearance of any disagreeable person or thing; or to any thing ridiculous or absurd thrown out in conversation. *Parturiunt montes nascetur ridiculus mus.*

زن راضی شوهر راضی کو زبریش قاضی

222. The man and wife are both content; and a fig for the justice.

زنگی به شستن سفید نشود

223. A blackamoor cannot be washed white.

زور بخر نه بر اسه دم بیالا نش

224. Your strength has no effect on the ass, exert it on the saddle.

Spoken of one who unable to avenge himself of a powerful person who has injured him, wreaks his rage on the weak.

زه کردن این کمان مرد شوار است

225. It is difficult to string my bow.

i. e. To accomplish my wish, or to answer my question.

زیر کاسه نیم کاسه هست

226. Below the cup is a half cup.

i. e. Something, (generally evil,) is concealed under that which openly appears.

سالیکه نکو است از بهارش پیدا است

227. A good year begins from its spring.

i. e. A man gives indications in his youth of what his maturity will be.

سبزه در سنگ نروید چه گنه باران را

228. Vegetables do not grow on a stone; what fault is in the rain.

i. e. The teacher is not to blame though he cannot instruct a blockhead.

سبزه کی روید از روے یخ

229. How can vegetables grow in ice?

Applied in two ways. 1 To a miser from whom nothing can be obtained. 2 To a headstrong fool on whom good advice is thrown away.

سپر انداخت

230. He threw away his shield.

i. e. Was reduced to great distress: was quite helpless.

سخن شنیدن بیخ دولت است

231. To listen to advice is the root of prosperity.

سر بگریبان خود فرو بر

232. Drop your head on your collar.

i. e. Consider maturely,

سر کلافه گم کرده

233. He has lost the end of the clue.

He is entangled or confused. *Eng.* Lost the thread of his discourse.

سرود بیاد مستان میدهد

234. He sings to awaken the desires of the intoxicated.

i. e. He stirs up those who are already prone to mischief.

سزاي کنده باز این است

235. This is the punishment of foul players.

Spoken by one who expresses himself pleased at some misfortune having befallen an oppressive or unjust person.

سعی بسیار کفش پاره کند

236. Much running about wears out the shoes.

i. e. What is determined must be; your striving against it will be ineffectual and tend only to your own harm.

سفید نمی توان شد

237. He cannot be whitened.

i. e. He has behaved so ill that he can never be forgiven or admitted again to favor.

سگ اصحاب کهف

238. The dog of the seven sleepers.

Emblem of fidelity.

سگ حضور به از برادر دور

239. A dog at hand is better than a brother far off.

سگ حق شناس به از آدمی ناسپاس

240. A grateful dog is better than a thankless man.

سگ داند و کفشگر دانه ان چیست

241. The dog and the cobler know what is in the leathern bag.

It is said that a cobler had put some provisions into a leathern bag, which a dog, attracted by the smell, endeavored to carry off. Some person seeing the dog running off with the bag and the cobler in pursuit, expressed his surprise at the dog's fondness for a piece of leather, to which another replied in the words of the proverb. It means that the parties concerned in any transaction know their own affairs best.

سگ را در مسجد چه کار

242. What has a dog to do in the temple?

سگ سیر است و قلیه ترش

243. The dog is satisfied and the meat sour.

سگ هرسوار

244. The dog of every horseman.

A sycophant or parasite.

سگے را گر کلوخي بر سر اید زشادي بر جهد کابن استخوان است

245. If a clod strike a dog on the head, he springs up with joy, thinking it to be a bone.

سلام رستائي بي طمع نیست

246. The salutation of a clown is not without some interested motive.

سنگ آمد و بپاي لنگ آمد

247. The stone came on the lame foot.

Misfortunes seldom come single.

سنگ آمد و سخت آمد

248. A stone came and struck me hard.

Spoken of something afflicting which being without remedy must be borne with patience.

سنگ بدندانش نمیزند

249. He does not strike a stone on his teeth.

i. e. He gives him no information.

سنگ را سنگ مے شکند

250. One stone breaks another.

Eng. Diamond cuts diamond.

سنگ روے یخ

251. A stone upon ice.

i. e. Restless and easily impelled in any direction.

سنگے را کہ نتوان برداشت باید بوسید و گذاشت

252. The stone which we cannot lift, we must kiss and pass over.

i. e. Make the best of a bad bargain.

سوراخ در آسمان نمی شود

253. You cannot make a hole in the sky.

i. e. It is vain to attempt impossibilities.

سوراخ موش بهزار دینار میخرد

254. He would buy a rat's hole for a thousand *Deenars*.

i. e. He is much distressed for a place to hide himself in.

سهل کلوخی باشد که از زمین بلند تر بود

255. Even a little clod is higher than the ground, (which it lies on.)

q. d. Though such an one is of no great eminence he is better than you.

سیلی نقد به از حلوای نسیه

256. A slap (or push) in hand is better than sweetmeats in promise (or at a distant day.)

سیر غم گرسنه نخورد

257. He that has eaten his fill does not pity the hungry.

سیر مردن به که گرسنه زیستن

258. It is better to die with a belly full than to live hungry.

Spoken in reply to one who says it is better to live poor than be under obligation to the unworthy, or descend to meanness for the acquisition of wealth.

شاخ بر دیوار است

259. She is a tree growing on the wall.

Spoken of an unchaste woman, who is continually looking at her lover through the windows. i. e. She ruins her husband's honor, as a tree does the wall on which it grows.

شاخش بشکسته

260. His horn is broken.

Eng. Soft is his horn. To denote weakness or want of powe

شاخ شانه میکشد

261. *Lit.* He pulls horns and shoulders.

In *Persia* signifies, he is very refractory or displays much pride and insolence. In *Hindoostan*—He wanders from his subject, introducing foreign or irrelevant matter "by head and shoulders."

شانه کشیدن

262. *Lit.* To draw the comb. To withdraw from any affair. To skulk.

شب خر کره طاؤس مینماید

شب کره بسپور مینماید

263. At night an asses' colt looks like a peacock, or a cat like a *Scythian* weasel.

Eng. JOAN is as good as my lady in the dark. Applied to a person, or thing, which appeared excellent before their qualifications were examined.

شتر بے مهار

264. A dissolute vagabond.

شتر دل است

265. He has the heart of a camel.

i. e. Is a coward.

شتر را با نیه داغ میکنند

266. They burn a camel through a blanket.

When a cautery is to be applied to a camel for the cure of certain complaints, it is usual to put several folds of a coarse cloth or blanket between the hot iron and the animal's skin, that the heat may penetrate gradually. The proverb means that admonition and reproof should be conveyed gently, not abruptly and roughly.

شتر کینه

267. The enmity of a camel.

i. e. Inveterate hatred.

شتر شکر وه

268. A camel and a cat.

Spoken of two things ill matched, as we may say six-ace.

شتومرغ راگفتند بار بردار گفت من مردم گفتند بپر گفت من شترم

269. They said to the camel bird, (i. e. the ostrich) take up a load: he replied, I am a bird. They said, fly: he said, I am a camel.

Applied to one who shifts his ground in argument.

شمشیر خطیب

270. The sword of the preacher.

i. e. An eloquent tongue.

شنیده کی بود مانند دیده

271. How can hearing be equal to seeing?

شوی زن زشت روی نا بینا به

272. The husband of an ugly woman should be blind.

شیر برفین

273. A lion of snow.

i. e. One who boasts of a valour which he does not possess.

شیر شاد روان

274. A lion on a curtain (as above.)

شیرین نشود دهان بحلوا گفتن

275. The mouth is not made sweet by pronouncing the word sweet-meats.

i. e. One cannot be fed with promises.

شیشه شکسته را پیوند کردن مشکل است

276. It is difficult to repair a broken glass.

i. e. To restore a broken friendship.

شیطان خانه خود خراب نکند

277. The devil does not spoil his own house.

Eng. He is a dirty bird that defiles his own nest.

صبر درویش به که بذل غنی

278. The patience of the poor man is better than his receiving the bounty of the rich; (or, for a poor man, patience is better than the bounty of the rich.)

صعوه در مشت به از کلنگ در هوا

279. A sparrow (or titmouse) in the hand is better than a crane in the air.

Eng. A bird in the hand is worth two in the bush.

صور قیامت

280. The last trumpet.

The promise of a lover.

صید حرم

281. Game at *Mecca* (where it cannot be killed.)

To describe any thing unattainable.

صید را چون اجل آید سوی صیاد رود

282. When the hour of the game is come, he runs in the way of the hunter.

طبل زیر گلیم میزنه

283. He beats a drum beneath a blanket.

i. e. He endeavors to conceal that which cannot be disguised.

طشت از بام افتاد

284. The plate is fallen from the roof.

i. e. The secret is discovered.

عاشق کور باشد

285. The lover is blind.

عاقبت جوینده یابنده بود

286. In fine he that seeks finds.

عاقبت میمون لولی را کذر بر چنبر است

287. The beggar's ape at last mounts only on the hoop.

It is the custom with those who carry about goats, apes, &c. for exhibition, to carry small hoops, which they place one over another, on which those animals are taught to climb. i. e. A person of mean extraction, whatever his ambition may be, will never rise to any thing very great.

عذر بدتر از کناه

288. The excuse is worse than the fault.

عذر لنك

289. A lame excuse.

عرصات وخرقجاي

290. (Die resurrectionis rem cum asino habere.)

To speak foolishly, or inconsistently, or to unite incongruities.

عشق آمدني بود نه اموختني

291. Love comes spontaneously and is not to be taught.

عصاي کور

292. A blind man's staff (a son.)

عصاے موسیٰ

293. Moses' rod.

Tauntingly said of one who is very conceited, that he carries Moses' rod in his hand, or has the power of working miracles.

عصمت بي بي از بيچاده ري است

294. The chastity of the lady is from want of clothes.

i. e. She was in the habit of going abroad and amusing herself, till she was obliged to stay at home for want of clothes. Applied to one who leaves off his vices, not from any virtuous principle of amendment, but for want of ability to indulge them.

عقل روستائي

295. The clown's reflection (comes too late.)

علاج واقعه پيش از وقوع بايد كرد

296. The remedy of a calamity should be prepared before it occur.

علي ماند وحوضش

297. *Lit.* Ulee and his pond will remain.

i. e. The pool *Kuosur*. Spoken by a dissipated person to whom a preacher denounces that he will go to hell for his wickedness. *q. d.* If all who live as I do go to hell, Ulee will be left alone by his pond in heaven.

عيان را چه حاجت بيان

298. What need to explain that which is self evident?

عيد بے روستائي

299. A festival without a clown! (or Jack Pudding.)

Applied to any thing very imperfect.

غریب کور میباشد

300. The stranger is blind.

Spoken as an apology for an error or omission.

غلام بپال نازد و خواجه بهردو

301. The slave glories in his wealth, but the master in both.

i. e. Both the slave and his wealth. Spoken by one who is complimented by his superior on any thing valuable which he possesses.

فقیر را از اثاث تواں شناخت

302. A *Fuqeer* is known by his furniture.

قاضی بعد از اقرار انکار نشنوه

303. The judge does not hear denial after confession.

قضیه زمین بر سر زمین

304. A dispute about ground must be settled on the spot.

قطره قطره جمع شده دانکے دریا شود

305. Many drops make a river.

قلاده به از سگ است

306. The collar is better than the dog.

Applied to a worthless person finely dressed.

قلم رفته

307. Decreed by fate.

قلم اینجا رسید و سر بشکست

308. The pen arrived thus far and broke its point.

i. e. The subject is brought to a conclusion.

قلندر دید گوید

309. The *Qulundur* speaks what he has seen.

قلیه از مزه گذشت

310. The dish has lost its savour.

To describe any saying without meaning or elegance; or the decayed condition of one formerly prosperous.

قهر درویش بر جان درویش

311. The wrath of the poor man falls upon himself.

قیامت گرچه دیر آید بیاید

312. The resurrection, though late, will certainly come.

Spoken of a misfortune long expected when at last it arrives.

کارد باستخوان رسید

313. The knife has reached the bone.

Spoken of one reduced to the utmost distress.

کار دست بسته کرده

314. He has accomplished a difficult work.

کار هر بافنده و حلاج نیست

315. This is not work of every weaver and dresser of cotton.

i. e. This is not an enterprize which any one may undertake.

کاسه از آش گرمتر

316. The dish is warmer than the food in it.

Application, see No. 159.

کاسه همسایه دو پا دارد

317. The neighbor's cup has two feet.

i. e. Favours are reciprocal.

کالاے بد بریش خاوند

318. Throw bad merchandize in its owner's face.

کاہ در کاہدان نماند

319. There is no hay left in the manger.

i. e. A man's whole substance is expended.

کاہ کہنہ بباد میدہد

320. He winnows old straw.

i. e. In which no corn remains. He talks foolishly or boasts emptily.

کہ آہن بسا ہن توان کرد نرم

321. Iron may be softened by iron.

Eng. Diamond cuts diamond; or set a thief to catch a thief.

کس نخاره پشت من جز ناخن انگشت من

322 None scratches my back but my own nails.

i. e. None comes to my aid.

کس نگوید کہ دوغ من ترش است

323. No one says my curds are sour.

Eng. No one cries stinking fish.

کس نیاموخت علم تیر از من کہ مرا هدف نشانه نکرد

324. No one ever learned archery from me that has not afterwards made me a butt for his arrows.

Spoken by one who has met an ungrateful return from a pupil or client.

کسیکہ از شیر سوخته شد دوغ را فوت کرده میخورد

325. He that has been scalded with milk, blows when he drinks butter-milk.

A burnt child dreads the fire.

کسیکه منار میدزدد اول چاهے میکند

326. He that would steal a steeple, first digs a well (to hide it in.)

He that has in contemplation a difficult undertaking, should first prepare the means necessary for the accomplishment of it.

کشتي ه ریا ئي شد

327. The boat is launched into the sea.

i. e. He has commenced his journey or begun an enterprize.

کشتي نوح

328. NOAH'S ark.

A place of safety; a person of dignity and steady deportment; a sure-footed horse.

کلاغي تك كبك را خوش كرد

تك خویشتن را فراموش كرد

329. The raven imitated the gait of the partridge till he forgot his own.

كلوخ انداز را پاداش سنگ است

330. He that throws clods is repaid with stones.

Eng. He that lays about with the sword, will be struck with the scabbard.

كم خور نور دیده

331. Eat little and you will see clear.

An admonition to spendthrifts.

كوزه گر از كوزه نو آب نمیخورد

332. The potter never drinks out of a new cup.

i. e. The maker of any article never keeps the best for his own use.

گون خر را برای مصلحت باید بوسید

333. To effect your purpose you must even caress a fool.

گون خري کرد

334. He played the fool.

کهنه گرگست

335. He is an old wolf.

i. e. Very artful, or wise and experienced. *Eng.* An old fox.

گیر مگس چه خفته چه بیدار

336. Muscæ penis sive dormiens sive expergefactus [idem est.]

Spoken of a weak or insignificant person.

گیسه دوخته است

337. He has sewed, (or made) a purse.

To receive the money he expects. Applied to one who has great expectations from another.

گیک در شلوار

338. A flea in the trowsers.

i. e. Much annoyed. *Eng.* He has a flea in his ear.

گاوان وخران باربردار به از آدمیان مردم آزار

339. Oxen and asses which carry burthens are better than men who torment their fellow men.

گاو خیر تر از خر است

340. The ox is a greater ass than the ass.

i. e. Such an one is a greater fool than such another.

گاو ریده است

341. The ox has sh—t.

Said when something has occurred which interrupts the business in hand.

گاو طوس

342. *Lit.* An ox of *Toos*. A fool.

گاو یست نیک شیرو لیکن لگد زن است

343. She is a good milch-cow, but kicks.

Spoken of one who is liberal to his domestics, but treats them with severity.

گاه باشد که کودکي نادان
بغلط بر هدف زند تیرے

344. Some times an ignorant child accidentally hits the mark.

گدا بگدا رحمت خدا

345. God have mercy on him who begs from a beggar.

گربه مسکین اگر پر داشتے
تخم گنجشک از جهان برداشتے

346. If the poor cat had wings, it would extirpate the race of sparrows from the world.

گرسنه شکم بر نهد دوخت چشم
که همسایه گوشت بوداست پشم

347. The hungry belly fixed [illegible]es on the carpet, because the wool was once neighbour to the flesh.

گرحیز کند توبه کونش ندهد یاري

348. If a bad man would repent and reform, his lust will not permit him.

گر زر داري بزور محتاج نه

349. If you have money you have no occasion to use force.

گرگ اشتي

350. The wolf's friendship.

i. e. Deceitful.

گرگ دهن آلوده یوسف ندريد

351. The wolf with a blood-stained mouth did not tear JOSEPH.

Applied to one who is blamed for, or suspected of a crime which he has not committed.

گرگ مست

352. A mad wolf.

A dissolute inconsiderate person.

گر میزني گرد میخیزد

353. If you beat him the dust will rise.

i. e. You will get nothing else. Spoken of one so poor that nothing can be got from him even by compulsion. Like *Eng.* It is hard to get the breeches from a highlander.

گر نبودي چوب تر فرمان نبرد گاو و خر

354. Without a supple rod the ox and ass would not obey.

i. e. The vulgar are only to be kept in obedience by fear of punishment.

گل بود بسبزه نیز آراسته شد

355. It was a rose, now verdure is also joined.

Spoken 1st. Of a face, on which the beard just begins to appear. 2d. Of any thing which improves in excellence or beauty. 3d. Ironically of that which proceeds from bad to worse.

گلیم خود را از آب برآورد

356. He has recovered his blanket out of the water.

i. e. Has got out of his difficulties.

گناه کنند گاوان رئیس دهد تاوان

357. The oxen commit a trespass and the master pays the fine.

گنج ویرانه است

358. The treasure is in the desert.

Application, see No. 4.

گنجشکے بہ نقد بہ کہ طاؤسے بہ نسیہ

359. A sparrow in hand is better than a peacock in expectation.

A bird in the hand is worth two in the bush.

گندم نمائے وجو فروش

360. One who shows wheat and sells barley.

A man of great promise and small performance.

گواہ عاشق صادق در آستین باشد

361. The witness of a true lover is in his sleeve, (or at hand.)

It is explained to mean tears, which flow immediately on mention of the person beloved, and which he wipes off with his sleeve.

گواہ مست میفروش

362. The drunken man's evidence is the vintner.

گوز بالائے پارہ میدہد

363. He farts over the crupper.

Applied to one who makes foolish pretensions to eminence or respect.

گوز بپا گاہ دادن

364. To fart in the stable.

i. e. To brag in one's own house or among one's own family or dependents.

گوز پس طہارت

365. Post purificationem crepitus ventris.

Applied to a person, who, after a series of virtuous conduct is guilty of something which effaces all his former merits.

گوزش باد است

366. His lasting is wind.

i. e. He is of no worth, power or estimation.

گوز شتر نه در زمین نه در آسمان

367. The camel's fart is neither on earth nor in the sky.

Applied to something in discourse absurd or incongruous.

گوز مده عود مسوز

368. Do not fart, nor burn aloes-wood.

Applied to one who is not fit for the company into which he has intruded himself, and yet thinks he confers an honor on them. *Eng.* He farteth frankincense. *Ainsw.*

گوساله بزور میخ سیجهد

369. The calf leaps by help of the pin.

Applied to one who performs by the assistance of another things which he could not have done of himself.

گوش خوابانید

370. *Lit.* He put his ears to sleep.

i. e. He lent a deaf ear to any discourse.

گه بر طارم اعلی نشیند
گه بر پشت پای خود نبیند

371. Some times he sits on the house top, (or the fourth heaven) and sometimes cannot see the back of his feet.

لایق ریش خود گفته است

372. He has spoken what is suitable to his own beard.

i. e. Something foolish or inconsistent.

لوز تنبکا دادن از گون خری است

373. It is folly to give comfits to a cow [illegible] to throw pearls to swine.)

لنگے زیر و لنگکے بالا نے غم ہ زدنی غم گالا

374. One leg over the other, (for want of clothes to hide one's nakedness) has no dread of thieves nor care about chattels.

Cantabit vacuus coram latrone viator.

مادیان خوہ میگوزد و خود رم میکند

375. The mare starts at her own farting.

Spoken of one who does something bad or shameful and throws the blame on another.

مارا ازین گیاہ ضعیف این گمان نبوہ

376. I did not expect this from such a feeble stalk of grass.

Spoken of a person who has performed a task of which he was supposed incapable.

مارا بسخت جانیٔ خود این گمان نبوہ

377. I did not expect so much from my own firmness of heart (or hardiness.)

Spoken by one who has undergone misfortunes which he did not think himself capable of supporting.

مار بدست دیگران باید گرفت

378. Set another person (i. e. a stranger or an enemy) to catch a snake.

It is a maxim of policy among eastern princes to send on dangerous expeditions, such of their generals as they are jealous of; thinking that thus they will be gainers which soever party proves victorious; not reflecting what an accession of power will thus accrue to an enterprizing subject, in case he prove successful.

مار گزیده از ریسمان میترسد

379. He that is bitten by a snake is terrified by a cord.

A burnt child dreads the fire.

مار و ضحاک

380. The serpent and ZOHAK.

A person reduced to great distress, or fallen into irremediable misfortune.

مال پدرش مادرش میگیرد

381. It is his father's property, and his mother takes it.

i. e. The person who has taken the thing spoken of had a just claim to it. *Eng.* He is come by his own.

ماهي از سر گنده است

382. The fish is rotten from the head.

Applied to one whose whole generation have been worthless. *Eng.* A chip of the old block.

ماهي ماهي را خورده ماهي خور هردورا

383. One fish devours another, but the kingfisher devours both.

Spoken of two people who quarrel with one another and are both punished by the magistrate.

محتسب را درون خانه چه کار

384. What business has the police officer within the house?

محتسب گر مي خورد معذور دارد مست را

385. If the police officer drink wine, he makes the drunkard excusable.

مرا نان ده وکنچه برسر بزن

386. Give me bread and strike me with the [illegible].

i. e. Severity may be borne from one who confers favours.

مردار سگان را وسگان هم او را

387. The carcase is fit for the dogs and the dogs for the carcase.

They are well met, or diamond cuts diamond.

مرده بلا زنده بلا

388. His death and life are equally bad.

Applied to a child or near relation of very bad conduct.

مرده هرچند عزیز است تاکي بتوان داشت

389. However beloved the dead may be, how long can they be kept?

Spoken of something that must of necessity be done, so that it is unavailing to delay it.

مردیت آزماي انگهي زن کن

390. Try your virility and then marry.

i. e. Before you undertake any affair ascertain your power to accomplish it.

مرغ شکاري را مخلب کج میباشد

391. A bird of prey has crooked talons.

مرگ باتیوهي شادي است

392. The death of a multitude is an occasion of rejoicing.

i. e. It is a relief in misfortune to have partakers of it.

مرگ خر عروسي سگ است

393. The death of the ass is a festival to the dog.

مستوري بي بي از بيچادري است

394. The privacy (or chastity) of the lady is from want of clothes.

Application, see No. 294.

مسجد جاي گوزيدن نيست

395. The temple is not a place to fart in.

Applied to one who speaks to his superior in disrespectful terms.

مسكين خراگرچه بي تميز است
چون بار هي برد عزيز است

396. The poor ass is stupid, yet valuable for its labour.

Spoken of a servant (or any person) of rude manners, but who performs his task well and is therefore esteemed.

مشت بتاريكي مي اندازد

397. He strikes in the dark.

i. e. Speaks without consideration or understanding.

مگس هرگز نخواهد رفت از دكان حلوائي

398. The fly will never quit the confectioner's shop.

منار بلند پيش كوه الوند پست مينمايد

399. A lofty tower seems low near the mountain *Ulwund*.

من چه ميگويم طنبور من چه ميگويد

400. What do I say, and what does my drum say?

Applied to one who receives an answer quite foreign to his question.

من در چه خیالم وفلک در چه خیال

401. What am I thinking of, and what does Fate intend?

Spoken by one whose hopes are blasted when most sanguine.

مورچگان را چو بوه اتفاق
شیر ژیان را بدرآرند پوست

402. When the ants find a fit opportunity, they can tear the skin of a furious lion.

مورچه پر برآورده

403. The ant has got wings.

Spoken of one who is elated at having risen to a height of prosperity, from which he is likely to be soon precipitated into ruin. The ant soon dies after getting wings.

مور در طاس

404. An ant in the cup.

A person involved in great distress.

موش با نان نمیکاود انجان بموش میکاود

405. The rat does not attack the leather, but the leather the rat.

Applied to one who endeavours to pick a quarrel with one much stronger than himself.

موس بعصا راه میرود

406. The rat travels with a staff.

Applied to one who affects artifice or disguise.

مهتاب گز میکند

407. He measures the moon.

I. e. Attempts something impossible. *Eng.* Scales the heavens.

میراث خرس بگفتار میرسد

408. The hyena is heir to the bear.

Spoken of one who has inherited vices from his progenitors.

مي ريه و تيز تيز مينگرد

408. He sh—ts and looks round angrily.

i. e. He is himself the offender and yet is angry with others.

ميگوزد و پشيمان نميشود

410. He f—ts and does not repent.

مي وزد با هر بادي

411. He blows with every wind.

One who assents to every speaker; an obsequious parasite. *Eng.* He is a weather cock.

نارگيل بدست بوزينه است

412. An orange in the hands of a monkey.

Spoken of any thing good, which has fallen into the hands of those who do not know its value. *Eng.* Pearls before swine.

نام رستم به از رستم

413. ROOSTUM's name is better than ROOSTUM himself.

نام مرد به از مرد

414. The hero's name is better than the hero.

Eng. When a man's name is up he may go to sleep.

نان چوپان ميخورد

415. He (i. e. the sheep) eats the shepherd's bread.

Applied to one who is ungrateful to his benefactor.

نانش بروغن فتاد

416. His bread has fallen into the oil.

q. d. Eng. He has fallen on his feet.

نان گربه را تير ميزند

417. Bread shot the cat with an arrow.

Spoken of one who is involved in misfortune by his own avarice.

نان یخ اختراع ما است اما مزه ندارد

418. Bread eaten with ice has no flavour, but is my invention.

Spoken of one who adheres obstinately to his own conceits, although their inconveniency be obvious.

نخود هر آش است

419. The peas of every broth.

One who intrudes himself every where.

نخورده شیر نیم خورده سگ

420. The lion does not eat the dog's leavings.

نخورده یخنی است

421. *Lit.* Boiled meat not yet eaten.

i. e. A pleasure to come. NIZAMEE says:

مخور غم که صید یکه ناکرده
که یخنی بود انچه ناکرده

نعل در آتش دارد

422. He (a horse) has his shoes in the fire.

i. e. He is in a great trouble or agitation.

نقاش نقش ثانی بهتر کشد زاول

423. The painter draws the second picture better than the first.

نقش بر آب

424. A painting on water.

Labour in vain, or something very transitory.

نقل کفر کفر نباشد

425. It is not blasphemy to repeat the words of a blasphemer.

توش دارو که پس از مرگ سهراب بهنه

426. The funerary which is sent to Sōohrāb after his death.

Spoken of any thing which comes too late.

نه از تو جونه از من دو

427. If there be no barley from you, there will be no running by me.

Fr. Point d'argent point de suisse.

نه سیخ سوزد نه کباب

428. Neither spit nor the roast should be burned.

i. e. In the conduct of affairs, care should be taken to guard against the inconveniences that may accrue from opposite quarters.

نه شیر شتر میخواهم نه دیدار عرب

429. I do not wish for camel's milk nor the sight of an *Arab*.

Spoken by one who chuses rather to relinquish some advantage which he might have obtained, than encounter the labour, danger, or mortification which he must have undergone for that purpose.

واعظ غیر متوعظ

430. An adviser who does not take advice.

ورق برگشت

431. The leaf is turned over.

i. e. The times are changed.

وفای سگ

432. The fidelity of the dog.

i. e. Great fidelity.

وقت ضرورت چو نباشد گریز

دست بگیرد سر شمشیر تیز

433. In the time of necessity when there is no way of escape, the hand lays hold of a sharp sword.

ولي را ولي مي شناسد

434. One saint knows another. See 430.

هر آن کهتر که با مهتر ستيزد

چنان افتد که هرگز برنخيزد

435. Every weak person who contends with a stronger, falls so as not to rise again.

The weakest must go to the wall.

هر بيشه گمان مبر که خالي است

شايد که پلنگ خفته باشد

436. Imagine not every desart to be uninhabited, perhaps a tiger may be there asleep.

Spoken of a person whom others suppose incapable of executing a business. *q. d.* Perhaps he possesses abilities of which you are not aware.

هرجا که رنگ و بوي بود گفتگو بود

437. Wherever excellence appears, calumny is its inseparable attendant.

هرچه آدم ميکند بوزينه هم

438. The apes imitate whatever man does.

Applied to one who imitates the performance of one greatly his superior.

هرچه آن خسرو کند شيرين بود

439. Whatever the prince does is sweet.

The allusion of the original to the names of the lovers KHOOSRO and SHEEREEN is esteemed an elegance.

هرچه آيد پيش نکذارد درويش

440. The durvesh rejects nothing that is offered him.

All is fish that comes to his net. He has a crop for all corn.

هر چه این مي زند یا می نوازد آن می رقصد

441. *Lit.* Whatever tune this man plays, the other dances to. *What he says the other swears to.* What the bell clinks the fool thinks.

Applied to one who follows implicitly the orders of another.

هرچه بادا باد ما کشتي در آب انداختیم

442. Let the result be what it will, I have launched my boat.

Eng. The die is cast. The bolt is shot. To sink or swim. In for a penny, in for a pound; Preso por uno preso por ciento (Hisp.)

هر چه باد آرد باد ببرد.

443. Whatever the wind brings the wind carries away. *What comes with the wind goes with the water.*

Eng. What's got over the devil's back is spent under his belly.

هرچه در دیگ است بکفچه مي آید

444. Whatever is in the pot, will come into the ladle.

i. e. Whatever the result of a thing may be, will be seen by and by. What is But will come Ben.

هرچه زود آید دیر نپاید

445. That which comes quickly does not last.

Eng. Lightly come, lightly go.

هرچه عوض دارد گله ندارد

446. *Eng.* A fair exchange is no robbery. Tit for tat.

هرچه کني بخود کني گرهیچ نیک و بد کني

447. Whatever good or bad you do, will ultimately fall on yourself.

q. d. The advice I gave you was disinterested, your self will be the only gainer or loser, according as you pay attention to or neglect it. As you sow so you must reap. As you brew the browst so you must drink the ale.

هرچیزکه درکان نمک رفت نمک شد

448. Whatever goes into a salt-mine, becomes salt.

i. e. One contracts the manners of the company he keeps.

هرخري که باشد بالان اویم

449. I am every body's drudge. I am ready for whatever you order. A Davy do a' thing.

هردیگی چرچه

450. One that goes every where in quest of food.

Applied to sponger, also to an intermeddler. Or one who "scalds his tongue amang other fowks kail." Cocks mak free o' horses corn.

هرروز عید نیست که حلوا خورد کسی

451. It is not a festival every day that one should always eat sweetmeats.

i. e. Success and prosperity are not uniform.

هرسري وسودائي

452. *Eng.* Many men many minds,
Many harrows many tines.

What is one man's meat is other man's poison.

هرسگي بخانه خود دلیر است

453. Every dog is bold in his own house.

Every Minister can preach in his own pulpit.

Eng. Every cock is proud on his own dung-hill.

هرسگي بدرخود بانگ کند

454. Every dog barks at his own door.

هرعیب که سلطان بپسند د هنر است

455. Every fault that is pleasing to the king is an excellence. *Not in truth, but only considered or represented by his courtiers.*

هر کاري و هرمردی

456. For every work a particular kind of person is required.

"One science only will one genius fit,
So vast is art so narrow human wit."

هرکجا که شکرستان بود مگس باشد

457. Wherever the sugar tub is, the flies will be collected.

Spoken of a great man surrounded by parasites or needy dependants. Where there's the honey ye'll neir want bees.

هر کرا طاؤس باید رنج هندوستان کشد

458. Whoever wants a peacock must take the trouble of going to *Hindoostan*.

i. e. Whoever has an object to accomplish, must not grudge the requisite labor. Set a stout heart to stey brae.

هر کمالی را زوالی است

459. Every perfection is subject to decay.

To every spring there is an autumn. The longest day that ever was at last came even.

هر کنده پزي را کنده خوریست

460. Every dresser of bad provisions finds one to eat them.

هر گلي را رنگ وبوي دیگر است

461. *Lit.* Every flower has a colour and scent of it's own.

Every Poet has a style peculiar to himself.

هر که از دیده دور از دل دور

462. Out of sight out of mind.

هر که داند داند

463. He that knows knows.

He only knows where the shoe pinches, that wears it.

هر که دست ازجان بشوید

هرچه در دل آید بگوید

464. He that despairs of his life says whatever comes into his mind.

هزار بیت و غزل (علم و هنر) پیش جبّه حیران است

465. A thousand verses and odes (or arts and sciences) are nothing compared to (*lit* a grain of corn) subsistence.

Solid pudding is better than empty praise. A living dog is better than a dead Lion.

هزاري يا بازاري

466. Either a nobleman, or a plebeian.

Many actions are only for the very high or very low and would not be endured in men of middling rank.

(The phrase is much in use to express that only those two descriptions of people can be conveniently accompanied by their women on a journey: the first because he can command every requisite for the purpose; the second, because his family partake of his fare whatever it is, and are not obliged to be concealed.)

هم پیشه هم پیشه را دشمن است

467. Two of a trade can never agree.

Doctors differ.

همسایهٔ بد مباد کس را

468. May God preserve all men from bad neighbours.

هم ذال و هم تیر شا

469. Combining utility with pleasure.

Killing two birds with one stone.

هیکار را هیکار میشناسد ۰

470. Two people of the same profession know one another. Set a thief to catch a thief. See 134.

هیه جا خانه عشق است چه مسجد چه کنشت

471. Every place is the house of love, whether the mosque or the temple.

هیه را یک مار گزیده است

472. One snake has bit them all.

Not one is better than another; they are all alike.

They are all tarred with the same stick. There is not one barrel of better herrings among them. They are all birds of a feather.

هیچن سنگ است پشت بام قرشي

473. This stone is the house-top of *Qurshee*.

Qurshee is the name of a city in *Mawura-oon-nuhr*, near *Khojund*. The words are supposed be spoken by a traveller from that place, and imply that the country where a man gets his livelihood is a second native country.

هنوز مردهٔ من زندهٔ ترا بار است

474. My dead is yet a load for your living.

Spoken as a reproof to a mean person who puffed up by wealth, or prosperity, insults his superior in adversity.

یا باین شورا شوري یا باین بی نیکي

475. What such coldness after such ardent demonstrations of affection!

یا تخت یا تخته

476. Either a throne or coffin.

Victory or death: Aut Cæsar, aut Nullus. Either win the horse or lose the saddle.

يا تن رسد بجانان يا جان زتن برايد

477. Either my body shall reach my beloved, or my soul leave my body.

Victory or death. I'll either win the horse or lose the saddle. I'll either make a spune or spoil a horn.

يار اهل است كار سهل است

478. If your friend be faithful, your business is easy.

يار بد بدتر بود از مار بد

479. A deceitful friend is worse than a deadly serpent.

يار دم خانه ومن گرد جهان ميگردم

480. My friend is at home, and I am looking for him all over the world.

Spoken of one who looks about for what he has at hand; like the butcher who searched for the knife, which he held between his teeth.

يار شاطر نه بار خاطر

481. A cheerful friend not a load on the temper.

An active friend not an incumbrance.

يك انار صد بيمار

482. One pomegranate and a hundred sick.

Spoken when many are competitors for that which can only be given to one.

يك بام و دو هوا

483. *Lit.* One roof and two winds.

i. e. Two persons of opposite dispositions and habits living together. Said of discordant measures adopted by opposite factions in the same city &c.

يک پيري صد بيماري

484. Old age involves an hundred ailments.

يک دانه خيرات هزار دانه برکت

485. One grain in alms produces a thousand in blessings.

يک در بسته وهزار در وا

486. One door is shut, but a thousand open.

To console one who is disappointed in any particular object.
There are as good fish in the sea as ever came out of it.

يک در گير محکم گير

487. Seize one door, and seize it firmly.

That is, it is better to stick fast to one patron (or profession) than lightly go from one to another. Rowin' staines never gather moss.

يک دل وخيلي آرزو دل بچه مدعا دهم
تن همه داغ داغ شد پنبه کجا کجا نهم

488. I have only one heart and many desires; to which of them shall I give that heart? my body is full of wounds, where shall I apply a plaster?

Spoken by one surrounded by difficulties.

يک سر و هزار سودا

489. One head, and a thousand anxieties.

Applied to a person who entertains a number of foolish desires.

يک گزد و فاخته

490. Two doves with one arrow.

i. e. To kill two birds with one stone; or to make two friends with one gift.

يكٔ لقمهٔ صباحي به ازمرغ وماهي

491. One mouthful (of any thing) in the morning is better than fowl or fish (at any other time.)

يكٔ لقمهٔ صبح نه ده لقمهٔ شام

492. One mouthful in the morning is worth ten in the evening.

يكٔ من علم راده من عقل مي بايد

493. One pound of learning requires ten of common sense, (to apply it.)

يكٔ مويز وصد قلندر

494. One raisin and hundred *Qulundurs* (a kind of wandering Moohummudan monks who desert the world, and travel about with shaven heads and beards.)

Spoken when there are many competitors for that which can only be given to one person. See Sect. 1. No. 482.

يكٔ نشد دوشد

495. One fault upon another.

Also one misfortune succeeding another. Misfortunes seldom come alone.

يكي بود مجنون دگرخورده مي

496. He was mad already and is drunk besides.

See Part II. Sect. I. No. 162.

يكي ديگر ز پهلويش بر آمد

497. Another such came out by his side.

i. e. You are no sooner rid of one evil than you are beset by another.

يكي نقصان مايه ديگر شماتت همنيايه

498. The loss of property and the scoff of neighbours.

Scorn comes commonly with skaith. To bear the skaith and scorn.

يكي همي رود ديگري همي آيد

499. One goes and another comes.

i. e. Things are constantly changing.

يك يوسف هزار خريدار

500. One Joseph and many purchasers.

Used to shew that a thing is in great request, or that there are [illegible] competitors for what can only be obtained by one person. See Nos. 46[illegible] and 494.

END OF SECTION I. PART I.

A

COLLECTION

OF

ORIENTAL PROVERBS.

PART. I.—*PERSIAN.*

SECTION II.

آب از دریا بخشیدن

1. To give water from the river.

Applied to one who procures favor or advantage to another without injuring himself or incurring expence. It also signifies to give away the property of another without the fear of being called to an account.

آب از غربال بخش مي‌کند

2. He serves out water with a sieve.

Applied to one who never does any thing for the benefit of mankind.

آب از کرّهٔ کوتاه مي‌گذرد

3. The water overflows a low wall. کرّه Is a low wall of a garden. (HUNTER.)

The meaning is that misfortunes easily overwhelm the weak. (*Eng.*) The weakest goes to the wall.

آب آمد تیمم برخاست

4. When water came, purification by earth was left off.

It means that a thing is no longer valued (or used) when you get a better, and it is also applied to express that when the principal person in any business makes his appearance, the subordinate agents withdraw. See Part II. Sect. I. No. 175.

آب آوردن و کوزه شکستن هر دو برابر

5. Bringing water and breaking the pitcher are the same thing.

Spoken of a person who makes no distinction between those who serve him well or ill. See Part II. Sect. I. No. 484.

آب این بیحاصلان یکسر بدریا میرود

6. The water of these extravagant men runs at once into the sea.

Spoken of those who are wealthy but whose expenditure benefits not those who require aid.

آب ریسمان می‌بندد

7. He binds the water with thread.

i. e. 1st. He labours in vain. 2d. He accomplishes his object by stratagem. *(Eng.)* He makes ropes with sand.

آب تیز در خانه در آید به از آنکه دولت تیز برود

8. It is better that water should rush into a man's house than his wealth rush out.

There is nothing particular in this saying except the play upon the words تیز آید and تیز رود

آب چنگک به بنک نمي رود

9. The water of the eaves does not mount up to ridge pole. (HUNTER.)

To express that noble actions are not to be expected from a mean person. *(Eng.)* You can't make a silk purse of a sow's ear; or Jack will never make a gentleman.

آب چو از سر بگذشت چه یک نیزه چه یک دست

10. When water is beyond one's depth, it signifies little whether it be the heighth of a spear or that of a cubit.

(Eng.) In for a penny, in for a pound.

آب داند که آبادي کجا ست

11. The water knows where population is.

i. e. Well watered are in general best inhabited.

The saying is addressed to one who inquires of a person who is ignorant of the subject on which he requires information. *g. d.* Apply to those who are better informed.

آب در حوغن کوبیدن

12. To pound water in a mortar.

i. e. To labour in vain.

آب در دریا انداختن

13. To throw water into the river.

(Eng.) To carry coals to Newcastle.

آب دریا بکیل مشت مي پیماید

14. He measures the waters of the sea in his fist.

i. e. He attempts impossibilities.

آب راميل جانب پستي

15. Water flows downwards.

i. e. Those of mean dispositions never aspire.

ابررا بانگ سگ ضرر نكند

16. The barking of a dog does not hurt the clouds.

آب رفته بازبجو آمد

17. The water that had gone is returned into its channel.

Spoken by one who unexpectedly obtains something of which he had lost all hope; or whose hopes are revived after being once extinct.

ابر گر آب زندگي بارد هرگز از شاخ بيد بر نخوري

18. Should even the water of life fall from the clouds, you would never get fruit from the willow.

It means, 1st. that education is thrown away upon one of dull parts; and 2d. that we should not look for impossibilities. *(Scot.)* Heather bells do not bear cockle shells.

ابر مي خواهند مستان خانه گو ويران شود

19. Drunken people wish for rain, although the house should be destroyed by it.

آبروي براي نان مريز

20. Do not throw away your honor for bread.

ابروي هلال بوسمهٔ آسمان سبز نشود

21. The eye-brow of the new moon will not become green with the dye of the sky.

You cannot wash the blackamoor white; or you cannot make a silk purse of a sow's ear.

آب شیرین و مشک گنده

22. Sweet water in a stinking bag.

Applied, 1st. To wealth in the possession of a miser. 2d. To a good man in bad company.

آب که جای بسیار میماند گنده می شود

23. Water, which stagnates long in one place, corrupts. See Part II. Sect. I. No. 156.

Applied to a guest who remains till his host is tired of him.

ابله گفت و ده دیوانه باور کرد

24. A fool spake, and a madman believed what he said to be true.

The blind man led the blind until they both fell into a ditch.

ابلیس رفت و خباثت بگذاشت

25. The devil has departed, but has left his wickedness behind him.

i. e. The evil has been removed, but the bad effects of it still remain.

آب ندیده موزه کشیدن

26. To take off one's boots before seeing the water.

(Eng.) To make sauce before the fish is caught. It also means to be alarmed at danger, of which there is no appearance.

آب و آتش را چه آشنائی

27. What friendship is there between fire and water?

Spoken of two persons of very opposite dispositions.

آبئ دين ناري باشد

28. He that denies the faith is worthy of hell.

There is a play upon the words in this saying, which cannot be rendered in the translation, similar to that in No. 439, Part I. Sect. I. q. v.

آتش از خس مي‌پوشد

29. He hides fire with straw.

Applied to one who endeavours to conceal any thing by means which make it more public.

آتش بدست خود زد

30. He set fire (to his house) with his own hand.

Applied to one who brings mischief on himself. See Sect. I. No. 7.

آتش بزمستان زگل سوري به

31. Fire in winter is better than the damask rose.

i. e. Things derive their value from the wants of those to whom they are offered.

آتش به قيصريه ميزند ازبراي دستمالي

32. He sets fire to the ware-house for a single handkerchief. قيصريه Is a large caravansera in which the goods of merchants are collected, and where the customs are levied.

The Proverb is applied to one who for small advantage to himself does incalculable mischief to others. See Part II. Sect. I. No. 172.

آتش پاره را خس پوش مي سازد

33. He hides fire with straw. See No. 29.

آتش چو در بیشه افتد ترو خشک نداند

34. Where fire seizes on a forest, it makes no distinction between the wet and dry.

Applied to any public calamity in which the guilty and innocent are equally involved. See Part II. Sect. I. No. 33.

آتش دوست ودشمن نداند

35. Fire does not distinguish friend and foe.

Applied to a tyrant or unjust person.

آتش زن در ان خانه که دردش کسي نه بیند

36. Set fire to that house which is never seen to smoke.

i. e. The miser's, where no victuals are ever dressed.

آتش نشا ندن واخگر گذاشتن انعي کشتن وبچه اش نگاه داشتن
کار خردمندان نیست

37. To extinguish a flame, but leave the live coals, or kill a snake and preserve it's young, are not the acts of the wise.

اجامرهٔ شهر هستند

38. These are wild worthless vagabonds.

آجیلش کرک است

39. His provisions are ready.

i. e. He is well provided for and in want of nothing. His bread is baked.

اجره زده در برنج کهنه است

40. A little old rice is the pay of a labourer.

Spoken to one who offers something as a present which is of no use.

اجلافي مي كند

41. He is a vain boaster.

اجل سگ كه آيد بسمجد خواب كند

42. The dog's death approaches when he sleeps in the mosque.

اجل سگ كه رسدنان چوپان مي خورد

43. The dog's death approaches when he eats the bread of the shepherd.

آچ وواچ ميباشد

44. He is much distressed or agitated.

(AQA MOOHUMMUD SHUFEE.)

احمق را ستايش خوش مي آيد

45. Praise is pleasing to fools.

احمق را ستايش فربه كند

46. Praise fattens a fool.

احمق ريش راست كند وعاقل محاسن

47. A fool attends to his beard, and a wise man to his conduct.

اختلاط زياده بر آشنائي

48. Intimacy beyond what friendship entitles to.

A reproof to one who is too forward in this respect; or one who for his own interest affects great intimacy or professes much friendship on slight acquaintance.

اختیار بدست مختار

49. Option is in the hands of him who is at liberty to choose.

آخر آبي بجوي ما خواهد آمد

50. Water will some time or other come into my channel.

i. e. My wish will sooner or later be accomplished. *(Eng.)* Long look'd for comes at last.

آخر بخیال می رود عمر

51. Life at length passes away in vain speculations.

آخر پیري وداع عمر است

52. The extremity of old age is taking leave of life.

آخر سا نعي کاه فروشي است

53. The end of a groom's trade is to sell hay.

Applied to a profession or course of life, which instead of promotion leads to depression.

اخترمه ها انگل اند

54. The captives are an embarrassment. (HUNTER.)

آخر گذر پوست بد باغبان است

55. A hide comes sooner or later to the tanner.

i. e. I shall some time or other be revenged of you.
(Eng.) Every dog has his day.

ادب آب حیات آشنائي است

56. Politeness is the life of friendship.

(Eng.) Too much familiarity breeds contempt.

آدم بآدم مي رسد

57. Man comes to man (for help.)

Spoken by one who calls upon a wealthy person for aid, which is not afforded, meaning that as he had occasion for his assistance to-day, the reverse might be the case to-morrow.

آدم بآدم مي رسد کوه بکوه نمي رسد

58. Man comes to man (for assistance,) a mountain comes not to a mountain; or men meet one another, mountains do not.

Addressed to one who has behaved ill to the speaker or his friends in his absence; *q. d.* you acted so, not expecting ever to see me again, you should have recollected that such an event was not impossible.

آدم را گندم بهشت نسازد

59. The wheat of paradise does not suit man.

The allusion is to the forbidden food eaten by Adam in Paradise, which the Mooulmans say was wheat. It is applied to a person upon whom an office is conferred of which he is not worthy.

آدمي آخر شير خام خورده است

60. In fact mankind have all drank raw milk.

The allusion here is a kind of pun depending on the different meanings of the word خام Raw, unripe, foolish, inconsiderate, *q. d.* as the first food of all mankind was raw, (خام) it is not surprizing that the wisest should now and then be guilty of acts that are foolish. (خام)

Its application is similar to that of the *Latin* adage, *Humanum est errare.*

آدميان گم شدند ملك خدا خر گرفت

61. Mankind have disappeared and asses now occupy the world.

Spoken in contempt of the present times.

آدمي جائز الخطا است

62. Mankind are liable to error. *Humanum est errare.* See No. 60.

آدمي را آدميت لازم است

عود را گر بو نباشد هيزم است

63. A man ought to possess humanity, and if the wood of aloes have no fragrance, it ought to be converted into fire-wood.

آدمي كه شكم ديگران پر نكند حيواني باشد سگ شكم

64. A man who does not fill the bellies of others, is a beast with a dog's belly.

ارده دوشاب خوراست

65. He is an eater of oil-cakes with syrup.

ارده Is pounded Sesamum before the oil be squeezed out of it. This with syrup of grapes would make a most incongruous mess. The phrase is applied to one devoid of taste or judgment.

ارزان بعلت گران بحكمت

66. Cheap through some (latent) cause, dear by worth. *(Eng.)* Too cheap to be good.

Used to express that when a thing is very cheap, there is reason to expect some fault; or that it is stolen.

آرزو از مردان عيب نيست

67. It is no disgrace to a man to express his desires.

Said in defence of one's having made a request.

آرزو عیب نمي باشد

68. Desire is no fault.

اره کشیدن کار بوزنه نیست

69. The business of a sawyer is not fit for a monkey, (alluding to the fable of the sawyer and the ape.) See Part I. Sect I. No. 456.

آري طریق دولت چالاکي است و چستي

70. Truly, activity and expertness is the way of making a fortune.

آزاد گان تهي دست اند

71. Those who abandon worldly cares, are empty-handed.

ازا بر سیه باشد افزوني باران ها

72. Black clouds bring abundance of rain.

از آتش او گرم نشدم از دود او کور شدم

73. I have not been warmed by his fire, but blinded by his smoke.

آزاد مراد خود نیست

74. The free man (or the man disengaged from worldly concerns) is not selfish; or he is not free from his own desires, i. e. he is slave to his own interested views.

Applied to one who acts disinterestedly, or to a very selfish person.

آزاد مرد خداست

75. He who is free from the cares of the world, is a holy man.

ازار ندارد و خیمه می فرماید

76. He has no trowsers and yet orders a tent.

Applied to one who sets up pretensions greatly above his station or merit.

از اسپ فرود آورده بر خر نشاند

77. He having made me (or him) alight from the horse, put me (or him) on the ass.

Promotion over the left shoulder.

از آسمان هرچه آمد زمین برد

78. The earth swallows whatever comes from the heavens.

ازآسیا که بیرون رفتی ترا با میرو نیم میر چه کار

79. Now that you have come out from the mill, what business is it of yours whether I be satiated or only half so?

Spoken by a Miller's man in reply to a person who has had his grain ground and has come out of the Mill, when it is too late to give a certain portion of it to him for his trouble. He means to express that it is now too late, if you ever intended to give me any thing why did you not do it at first.

از انجا رانده و اینجا مانده

80. He was driven from thence, and was prohibited from this place. i. e. He was driven from pillar to post.

Applied to one who deserts one employment in quest of another, and loses both.

از بد قمار هرچه ستاني شتل بود

81. Whatever is got from a spendthrift, is fair game. See Nos. 97 and 98.

از براي يك شكم مفت دوكس نتوان كشيد

82. One cannot submit under an obligation to two people for the subsistence of one person.

از بيضهٔ خاكي جوزه نزايد

83. A chicken will not be produced from an egg. *(Eng.)* Out of nothing, nothing comes; nor will thistles bear grapes.

از بيم باران بزير ناودان مي رود

84. From the fear of the rain, he flies under the spout. *(Eng.)* Out of the frying-pan into the fire.

از بيوه گير گدائي

85. To beg a husband from a widow!!

Applied to a person who asks another for a thing which he has not give. You cannot take the Breeks from a Highlander.

از پايچهٔ شما ديداست

86. It is evident from your appearance.

i. e. It is easy to see what kind of fellow you are.

از پاي خود بگور رفتن

87. To walk into the grave.

از پاي لنگ چه سير

88. How can a person travel with a lame foot.

از تعلق سگ دريا مرده ارنمي شود

89. The river is not polluted by a dog's touching it.

What is truly pure will remain always so.

از تو حرکت از ما برکت

90. From thee pain and from us blessings.

ار تو نازي واز من نيازي

91. Blandishments from thee, and supplication from me.

ازجمع عثمان شمع ابو جهل را چه علم

92. How should Uboo Juhl know any thing about Oosman's collection (the [illegible]

Used when a person is applied to for information which is entirely out of his way to afford.

از چاه برون آمده در چاه افتاد

93. Having got out of the well, he fell into another.

i. e. No sooner rid of one misfortune than you are beset by another.

از چشمهٔ آفتاب جز تشنگي حاصل نه شود

94. Nothing is to be derived from the fountain of the sun, excepting thirst.

از حلوا شيرين ترخندک درخانهٔ ديگران

95. Provisions at other people's expence is sweeter than sweetmeats.

از خاشاک پل جیحون می سازد

96. He is making a bridge of rubbish over the Oxus.

i. e. He attempts impossibilities, or is acting foolishly.

از خدا شرم دار و شرم مدار.

97. Be ashamed before God, and be not ashamed.

از خرس موئی بس است

98. From a bear one hair is enough.

To describe a miser, from whom to get the merest trifle is a great matter.

N. B. A bear's hair is worn as an amulet about children's [illegible] the hair is taken from the bear either upon a Sunday, [illegible]day, being lucky days.

از خرس موئی کنده شد

A single hair has been plucked from the bear.

[illegible] to a miser [illegible] thing has been obtained.

از خوردان خطا و از بزرگان عطا

100. If inferiors offend, it becomes the great to forgive.

از خیال پری ودی بگذر

101. Give up all thoughts of yesterday and the day before it.

از دام چو آزاد شوم در قفس افتم

102. No sooner had I got free from the net, whe I fell into the cage.

(Eng.) From the frying-pan into the fire.

از دست گرسنه چه خیر

103. What good is there to be expected from the hands of a hungry person?

از دل برود هر آنچه از دیده برفت

104. Whatever goes out of sight, goes out of mind.

(Eng.) Out of sight, out of mind.

از دور دست بر آتش می گذارد

105. He puts his hands over the fire at a respectful distance. Applied to one who excites quarrels among others, but keeps himself aloof. See Part II. Sect. I. No. 253.

از دوست یک اشاره و از ما بسر دویدن

106. A sign from a friend is sufficient to make me perform with all my heart and soul.

(Eng.) A willing heart is soon won.

از دیوانه می پرسم اول ماه کی است

107. I am asking a madman when is the first of the month.

Spoken of one who applies to an ignorant person for information on any subject.

از راست نباید رنجید

108. We must not be displeased at the truth.

آزردن دل دوستان جهل است و کفارت یمین سهل

109. To vex one's friends is folly, and the expiation for a broken oath is easy.

Addressed to one who pleads a promise or vow in excuse for not relieving a friend.

آزردهٔ دل آزردهٔ کند انجمني را

110. One afflicted heart throws a gloom over a whole company.

از رویش نمي بینم

111. I do not see it in his face.

Spoken by one who goes to ask a favor of another, but finding him in bad [illegible] or with a stern look, is deterred from making the request.

از رویم بر نمي آید

112. It does not proceed from my face.

i. e. It is inconsistent with my character, or I am ashamed to do it.

از ریزه چه خیزد

113. What arises from fragments?

i. e. What is to be expected from the mean and worthless?

(Eng.) From nothing, nothing comes.

از ریش کند و بر بروت بست

114. He plucked from his beard, and added to his mustaches.

(Eng.) He robbed Peter to pay Paul.

از ریگ روغن می‌کشد

115. He endeavours to extract oil from sand.

Applied in three ways: 1st. He attempts impossibilities. 2d. He criticises closely. 3d. He endeavours to exact money from the poor who have nothing to give. *(Scot.)* You cannot take the Breeks off a Highlander. *(Eng.)* You can take of the cat but the skin.

از سایهٔ خود رم می‌کند

116. He flies from his own shadow. i. e. *He is a great coward.*

ازسوداي نقد بوي مشک مي آيد

117. The fragrance of musk proceeds from those goods which fetch ready money.

از بقال کرآهن نمي توان خريد

118. You cannot purchase iron from a needle-maker. *(Because his stock of iron, or rather steel, is only sufficient for his own use.)*

ازشبنم سيراب نتوان شد

119. From dew you will not get your fill of water.

از صد زبان زبان خموشي نکو بوده

120. The tongue of silence is preferable to an hundred tongues.

از ضعف بهرجا که نشستيم وطن شد

121. In consequence of weakness, wherever I sat down, that place became my home.

از فریاد خر کسي نرنجد

122. No one is vexed at the complaint of an ass.

(Eng.) His tongue is no scandal. See No. 16 of this Section.

از فلفل و زنجبیل سردي مطلب

وز مردم نادرست مردي مطلب

123. Do not expect to find coldness from pepper and dry ginger, or humanity from a bad man.

از کاه وجوش خبر ندارد

124. He has no cares about hay or barley.

از کجا این سر خر پیدا شد

125. Where has this head of an ass come from?

i. e. What intruder is this. See Part I. Sect. I. No. 221.

از کرامات شیخ ما چه عجب

گربه شاشید گفت باران است

126. What wonder is it that our *Shuekh* should perform miracles, for the cat made water and he said it rained.

Spoken ironically of one who vainly sets up high pretensions.

کو کفچهٔ مار حلوا نتوان خورد

127. No person can eat sweetmeats with the hood of a snake. See No. 146 of this Section.

i. e. You can expect to get no good through the medium of a bad person.

ازکفر ابلیس مشهور تر است

128. He, or it is better known than the impiety of the devil.

ازکور پرسیدند چه می خواهی گفت دو چشم روشن

129. They asked a blindman what do you want? He said the sight of my two eyes.

Spoken in reply to one who asks another if he will accept something which it is well known must be gratifying to him. *(Eng.)* Will a duck swim? See Part II. Sect. I. No. 88.

ازکوزه همان برون تراود که دراست

130. That only leaks from a vessel which it contains. *(Eng.) What's not in, can't come out.*

ازکیسهٔ خلیفه بخش می کند

131. What he gives away is from the purse of the *Caliph.* See Part II. Sect. I. No. 541.

i. e. He is liberal with other people's money.

ازکرنجال پرسیدند که چرا کج راکج میروی جواب گفت که جوانی است و چم وخم

132. They asked the crab, why do you go crooked? He said it is the playfulness and vigour of youth.

Applied to an old and ugly person who affects the sportive manners of youth. See Part II. Sect. I. No. 246.

ازگاو غدودی گفته

133. You have spoken to a bullock's wen.

i. e. To a very stupid fellow.

از گریهٔ ماتم گل سوري نروید

134. The rose does not spring from the tears of mourning.

i. e. Weeping is fruitless.

از گوشهٔ بامي که پریدیم پریدیم

135. The corner of the terrace from which we flew, we flew (for good and all.)

ازماست که بر ماست

136. I am the cause of my own suffering.

از ما کشیدن واز شما بخشیدن

137. To take from us and give to you.

To rob Peter to pay Paul.

از مردي تا نامردي یك قدم است

138. From bravery to cowardice there is only one step.

از معاطفهٔ باد جز خاك برنخیزد

139. By the favor of the wind, nothing but dust is produced.

از مکافات عمل غافل مشو

گندم از گندم بروید جو ز جو

140. Do not be inattentive to the consequence of your actions; as wheat is produced from wheat, and barley from barley.

آزموده‌را آزمودن خطا است

141. It is wrong to try those who have been already tried.

آزموده را چه آزمائي

142. What occasion is there to try that which has been tried already?

آزموده کاربازي نمي‌خورد

143. The man of experience is proof against deception.

ازنقش ونگار در و دیوار شکسته آثار پدید است صنادید عجم را

144. The traces of the sovereigns of Persia are found in the ornaments of ruined places.

Applied to a person of noble extraction, who though reduced to poverty, shews by his manners that he had known better times.

ازنو کیسه وام مخواه

145. Don't ask the loan of money from an upstart.

ازنی بوریا شکر نخوري

146. You cannot obtain sugar from the cane of a mat. See No. 127 of this Section.

i. e. It is in vain to expect any thing from the mean.

ازهرجاکه سنگ آید بپاي لنگ آید

147. Wherever stones come from, they are sure to fall upon the foot that is lame. *(Eng.)* A sore is always in the way.

از هر چه بگذرد سخن یار خوشتر است

148. On any subject a word about a friend is very agreeable.

از یار شد و بدوست نرسید

149. He left one friend, and did not obtain another.

(*Eng.*) Between two stools the breech falls to the ground.

از یک دست صدا بر نخیزد

150. One hand cannot produce a sound.

Friendship or enmity must be mutual.

از ین دم بریده هرچه گوئی عجیب نیست

151. Whatever you say of that ass is nothing strange. دم بریده *Is a phrase signifying an ass.*

The meaning is that the person spoken of is capable of any thing bad, and cannot be calumniated, being worse than the worst that can be said of him.

از ین گل کردی بر نمی خیزد

152. No dust rises from this clay.

i. e. No good is to be expected from this person.

اسپ الغ

153. A naked horse, i. e. a horse without saddle or bridle.

A contemptuous way of describing a poor wretch without a rag to his back.

آسان کردد بر آنچه همت بستی

154. That becomes easy which you have once firmly resolved on.

(*Eng.*) Well begun is half done. (*Lat.*) *Dimidium cœpti, qui bene cœpit, habet.*

اسپ بدویدن جو خود زیاده می کند

155. The horse by running well, encreases his food.

i. e. A person is rewarded by serving his master well.

اسپ چوبین راه نمی رود

156. A wooden horse does not walk on the road.

You cannot expect any thing from one who has not the ability.

اسپ خریدم استر برآمد

157. I bought a horse and he turned out to be a mule.

It is used when one is disappointed in his expectations.

اسپ داروغه جو نمی خورد

158. The superintendant's horse does not live upon barley. *(Eng.) He lives on the fat of the land.*

اسپ دورکا به داماد بخشی

159. A high horse is the general's son-in-law.

It is customary for the *Bukhshee* to inspect horses and their owners previous to their being entertained, or taken into the service of the state, when those horses, which have not attained a certain height, are rejected, and those which are approved, are marked with a hot iron.

The proverb means that a good thing cannot be rejected.

اسپ نقارچی شده است

160. He has become like the kettle-drummer's horse.

i. e. Deaf to all advice. See Part I. Sect. I. No. 28.

اسپ یدک

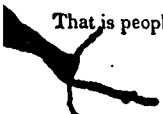
161. A led horse.

i. e. A spruce fellow but good for nothing.

استخوان سوخته‌را سگ نبوید

162. A dog does not smell burnt bones.

That is people pay no regard to what is of no use to them.



آستین کار دست نمی کند

163. The sleeve does not perform the office of the hand.

i. e. They only can perform a work properly, who possess the requisite qualifications.

آسمان نا صاف است

164. The sky is not clear.

i. e. A stranger is come, be silent. This saying is nearly the opposite of our's—The coast is clear.

آسوده کسی که بز ندارد

165. He lives at ease who has no she-goat, e. i. who is not married.

آسوده کسی که خر ندارد
از کاه و جوش خبر ندارد

166. He lives at ease who has no ass, as he has no cares regarding its hay and barley.

آسوده کسی که زن ندارد

167. He lives at ease who has no wife.

آسیابش همیشه در گردش است

168. His mill is always going.

Applied to a glutton, who is always eating.

اشترکه کاه مي خواهد گردن دراز مي کند

169. When the camel wants straw, he stretches out his neck. i. e. *Nothing is to be had without exertion.*

اشتها نیست جان من مرض است

170. My dear, it is not a natural appetite but a craving.

اشتهاي مردان زیر دندان

171. Men's appetites are under their teeth. See Part I. Sect. I. No. 35.

آش در راه است وگواهي در کار

172. Broth is at hand and evidence is required.

i. e. I am ready to pay whosoever will give evidence in my favor.

اشک چشم دال مي‌خواهد

173. He wants an eagle's tear.

i. e. He requires something very difficult or impossible to be obtained. *Dal* is a kind of eagle residing in the most inaccessible parts of the mountains. consequently very difficult to catch.

آش مردان دیر مي پزد

174. The victuals of the brave take a long time to cook.

It means, that the brave are not easily excited to revenge.

آشنا را حال این است واي بر بیگانگان

175. When friends fare so, what must it be with other people.

Spoken by a person who has been ill used by a friend.

اُشنان فلاني بجامه اش نرفته است

176. The pot-ash (or *barila*) of such an one has not reached your clothes.

i. e. You do not yet know, what a scoundrel or rogue he is.

آشنائی ملا تا سبق

177. Friendship with the tutor lasts as long as the lesson.

i. e. Mankind are apt to forget their friends when they cease to be useful.

اصالت تاب بیحرمتي ندارد

178. A man of noble birth cannot stand disgrace.

اصفهان نصف جهان

179. Isfahan is half of the world.

Said by the *Persians* in praise of this city, on account of the many excellencies attributed to it.

اصل بد از خطا خطا نکند

180. He that is radically bad, never deviates even by mistake from vice.

اطلس هرچند کهنه شود پاتابه نه شود

181. Satin notwithstanding it gets old, yet it never becomes a sock.

آفتاب را بگل نمي توان اندود

182. No person can smear the sun with clay.

i. e. Excellence cannot be concealed; or it is impossible to conceal what has already been made public.

آفتاب لب بام

183. The sun is now upon the top of the house.

i. e. He is about to set; applied to a person who is at the point of death, or to one who has nearly expended all his fortune.

آفتابه خرج لحیم

184. The expense of soldering an ewer exceeds the value of it. *(Eng.) It is easier to build a new house than to patch an old one.*

آفت همسایه بهمسایه میرسد

185. The misfortunes of one neighbour fall upon another.

آفرین باد براین همت مردانهٔ تو

186. Praise be upon thy manly courage.

This saying is generally used ironically.

افزوني نور ماه براي سپري شدن است

187. The increase of the light of the moon is for her speedy destruction. See Part I. Sect. I. No. 459.

i. e. Quick growth is the sign of rapid decline.

افسرده دل افسرده کند انجمني را

در مجلس خود راه مده همچومني را

188. One melancholy heart throws a gloom over a whole company; do not admit a wretch like me into your assembly.

افيوني مسخره مي باشد

189. Those addicted to opium are generally buffoons.

آقا علي بيكار بوده در خايه خوده درفش زد

190. Aqa Ulee nullo negotio distentus, testes suos cum subula terebrat.

Spoken of a person, who foolishly or willingly brings misfortune upon himself.

آقا ما هر سه را كجا مي بري

191. Master, where are you carrying us all three?

Spoken of one who thrusts himself into an affair with which he has no concern, and suffers for his pains. Two malefactors being condemned to death, the officers of justice were carrying them to execution, when a foolish fellow thinking they were going to get some employment, joined the party, and put the above question repeatedly to the officers. They, supposing him to be connected with the others, put him to death along with them.

اگر از انبرگازت مي گرفتم كي مي توانستي گريخت

192. If I had seized you with the pincers how could you have escaped.

i. e. If I had treated you at first with due severity, you could not have acted, as you have, with impunity.

اگر از خدا نمي ترسي از خلق شرم بكن

193. If you do not fear God, have some shame before me.

Applied to one who is openly guilty of violence, or of some offence, against morality.

اگر اين بار جان برم زغمت ديگرم عاشقي هوس نمره

194. If this time I survive from the sorrow occasioned by you, I will never more fall in love.

اگر باور کنم عقلم نباشد

195. If I believe this, it would be no proof of my of sense.

اگر بشکار شغال بروی ساز شیر کن

196. If you go a jackal hunting, prepare to meet with a lion.

اگر بیضا اینجا نیست نه خر موجود است

197. Though Bueza be not here, yet nine asses are.

A person was boasting that at *Bueza* (a district near to *Sheeraz*) he had leaped over nine asses at once, to which another replied in the words of the proverb; It is used as a reproof to one who brags of what he had done in a foreign country, like the story of the leaper of *Rhodes*.

اگر بینی که نابینا و چاه است

وگر خاموش بنشینی گناه است

198. When you see a blind man in danger of falling into a well, if you remain silent it is a crime.

اگر تیرش بزنند خونش بر نمی آید

199. If you wound him with an arrow he will not yield a drop of blood.

i. e. He is shriveled and dried up by care and sorrow.

اگر خار کاری سمن ندروی

200. If you sow thorns, you cannot cut out jasmine.

اگرخر نمي بود قاضي نمي شد

201. He would not have been a Qazee had he not been an ass; *It may also be translated thus,* had it not been for his ass (which was given to procure the situation) he would never have been a Qazee or judge.

اگر داغش نهي آگه نباشد

202. Were you to cauterise him, he would not be sensible of it. See No. 199.

اگر دستش را ببرید خون برنمي آید

203. If you cut off his hand, no blood will flow from it.

Spoken of a miser, from whom nothing is to be had.

اگررستم ازدست این تیرزن من و کنج و یرانهٔ پیرزن

204. If I only escape from the hands of this archer I will confine myself to the corner of that old woman's desolated abode. See No. 194 of this Section.

اگر زر نباشد کاه هم خوب است

205. If there be no gold, hay will do.

A person asked a judge what should be the penalty on one who kills a cat wrongfully. He replied to fill the skin with gold and give it in alms. The other said "and what if the judge's son should have killed the cat." The judge, after some hesitation, replied in the words of the proverb, which is hence applied to one who shows partiality in his opinions or decisions.

اگر ساقي تو باشي مي توان خورد .

206. If you were the cup bearer, it would be allowable to drink wine.

اگر سوي خورشيد تيز بيني چشم ترا زيان دارد نه خورشيد را

207. If you stare at the sun, it will hurt your eyes and not the sun. *(Eng.) The weakest must go to the wall.*

اگر صد سال در مشكي كني دوغ
همان دوغ و همان دوغ و همان دوغ

208. If you put sour milk into a leathern bag for 100 years, it will still be sour milk.

(Eng.) What's bred in the bone will never wear out of the flesh.

اگر في المثل در فشاندن ندداني همه حال در چيدن آخر تواني

209. If for instance you do not know how to scatter pearls, well! you are able at least to pick them up.

Said to a miser who never gives, but is ready enough to receive.

اگر قاروره پاك است از طبيب چه باك است

210. If one's urine is clear, there is nothing to fear from the doctor.

اگر قحط الرجال افتد ازين سه انس كم گيري
يكي افغان دوم كنبو سوم بد ذات كشميري

211. Although a scarcity of men should happen, do not cultivate the acquaintance of these three people: the 1st, an *Ufghan*, the 2d, a *Kumboh*, and the 3d, a wicked *Kushmeerian*.

اگر ماند شبي ماند شبي ديگر نمي ماند

212. If she remain at all, it is for one night, and not for a second.

Applied to a bad woman in the absence of her husband; and also to the new moon, or to any thing which is not likely to continue long in one state.

اگر مرغي تخم بگذار وگر خروسي با نگ بگو

213. If you be a hen, lay eggs, and if a cock, crow.

Used by way of exhorting the person to whom it is addressed to act with spirit, q. d. behave at once either like a woman or a man, but do not hesitate between the two.

اگر مسجد رفته است محرا بش برقرار است

214. Though the mosque be gone its arches remain.

Said of persons or things which have fallen into decay, but of which sufficient remains to denote their former properous condition.

اگر مورچه بر سر سليمان رود عيبش نگيرند

215. Were an ant to crawl on the head of Solomon, people would not esteem it any disgrace to him.

It is used to express that people of rank and character do not suffer in the estimation of the world by the disrespect of the mean.

اگر مولا نظر سازد بها ئي بي بها گردد

216. Should the lord look with a favorable eye, a *valuable* thing would become *invaluable*.

اگر نان گندمي نيست زبان گندمي را چه شد

217. If you could not give him any thing to eat, you ought at least to have treated him with civility.

(Eng.) Fair words cost nothing.

اگر همه آتش شوي خود را بسوزي

218. If you were all fire, you would burn yourself.

i. e. Do not let you rage get the better of you.

اگر هوس است همين قدر بس است

219. If I had a real desire, this is sufficient encouragement.

اگر يار اهل است کار سهل است

220. If your friend be favourable or (faithful) your work is easy. *(Eng.) A willing heart makes slight work.*

الاو به از پلاو

221. A good fire is better than a delicate meal.

i. e. In cold weather—It means that in time of need the most common things may come to be of more real value than the most precious. See No. 31.

الّبته زير کاسه بود نيم کاسه

222. There is certainly half a cup under the cup.

i. e. There must be some foundation for what they say, though it may not be entirely true. *(Eng.)* What every body says must be true. *(Scot.)* There was ay some water where the stirk drowned; and again in *English*, there was a thing in't quoth the fellow when he drank the dish clout.

آلو چو بآلو نگرد رنگي بر آرد

223. When one plum beholds another, it sets forth a colour.

(Eng.) When the old cock crows, the young cock learns.

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الهم بیر بیر

224. Our God is one; therefore you should be satisfied with one share; *said to a person who is desirous of having more than the distributor wishes to give him.* The above is a *Turkish* saying, which is frequently used by the *Persians* who also say الهم یکیك

آمدن بارادت رفتن باجازت

225. Coming is voluntary, but departing depends upon permission.

آمدو آورد ایفهم گناه ما است

226. He wishes to put the blame upon me of that which he alone is guilty. *(Eng.)* Many men wish to throw the burthen off their own shoulders.

امروز ایاق زده است

227. To-day he has put a feather in his cap. *i. e. He has distinguished himself; or he is now arrived at the summit of power, or prosperity.*

امروز هاری بخور غم فردا مخور

228. Enjoy the present time, and don't grieve for to-morrow. *(Eng.) Enough for the day, is the evil thereof.*

امروز را فردائي در پيش است

229. Every day is followed by a to-morrow.

(*Eng.*) Every dog hath his day and every man his hour.

امروز روز داد فلان شخص است

230. This is the day of such a one's opportunity, in which he succeeds or prevails. It also means the day in which he undertakes any task مرا طلب شدن is to take up the gauntlet, to undertake any difficult task, as in *Hindoostanee* بيڑا اٹھانا

امروز تورچي هستم

231. I am now quite destitute.

(*Qoorchee* is an armed soldier, or a person in charge of arms, especially of fire-arms; their pay is small, whence the phrase.)

اميد بهتر از خوردن

232. Hope is preferable to food.

(*Eng.*) Hope is the anchor of the soul; or hope is worth any money.

آمين براي اجابت دعا است

233. Amen is said that prayer may be accepted of.

Said by one who wishes to obtain an object either for himself or another, meaning that if several people will only give him their support that he will succeed in his views.

آن آتش فرو نشست

234. That fire is extinguished.

i. e. That commotion has been appeased.

آنانکه غني تراند محتاج تراند

235. The richest are the most necessitous; or the desire of wealth increases with the possession. *(Lat.)* Crescit amor nummi quantum ipsa pecunia crescit.

آن بلا نبود که از لا بود

236. That is not a misfortune which comes from heaven.

This is addressed by way of consolation to one who has met with any misfortune.

انتظار از درد دندان بدتر است انتظار از کندن جان بدتر است

237. Suspense is worse than the toothache, and the pangs of death.

انتظار بدتر از مرگ است

238. Suspense is worse than death.

آنچه از دزد باقي ماند بدست فال گیر آمد

239. Whatever the thief left, the conjurer has got.

i. e. The magician employed to detect the thief. And in *English* "the first loss is the best."

آنچه استاد ازل گفت همان مي گویم

240. Whatever the eternal teacher said, that say I.

Applied to a person who speaks not his own opinion, but what has been suggested to him by another.

آنچه جوان در آئینه بیند پیر در خشت

241. An old man can see as much in a brick, as a young man can see in a glass.

(Lat.) Experientia docti.

آنچه خر گوید گون خر باور کند

242. Whatever the ass says, the ass believes.

See No. 24 of this Section. *(Eng.)* One fool makes many.

آنچه در بغداد است گرو خلیفه

243. All that is in *Bughdad*, is the *Khuleefu's*, or he has access to it. *i. e. Whatever is mine, is at your service.*

Spoken to a friend who makes a request.

آنچه در دل است بر زبان می آید

244. That which is in the mind, is spoken.

This saying is used to express that, people cannot easily conceal their real sentiments, which, when they are off their guard will occasionally make their escape on the tongue.

آنچه در طبع تو نیاید راست

تو نفهمیده مگو که خطاست

245. Don't condemn as wrong what you do not comprehend, perhaps you have not understood it.

آنچه در زیله بر ریش خود چسپانیده بودی به پران

246. Wipe away that which you stuck into your beard on the dung-hill.

A straw had stuck to a person's beard. His servant observing it, said to his master, "A nightingale has perched on the stalk of the rose, drive it away." Some one in the company thinking this very fine, wishing to imitate it, went out on some pretence, and going to a dung-hill took a straw and stuck it in his beard, desiring his servant to use the same expression which the other had. He then returned to the company. The servant having forgot his lesson, addressed his master in the terms of the proverb. The master was heartily ashamed, and the whole assembly burst out in a laugh. It is applied to a foolish fellow who awkwardly attempts to imitate his betters.

آنچه دیدي از دست رفت

247. That which you saw is no longer in my power.

Used to denote a change in the prosperous condition of a person.

آنچه گفته بودي بیار اما تامش مبر

248. Bring that which you spoke of, but do not name it.

The origin of this saying is thus related: An officer of the king travelling somewhere, came at night to a poor village, and put up at the cottage of a peasant. Demanding something to cover him at night, the poor man said he had nothing to offer him but the body clothes of his ox. The officer, enraged at this supposed insult, beat and abused the peasant. Feeling the cold severe in the night, he called to the peasant in the words of the proverb, which is now applied to something useful but mean, which the person who avails himself of it, is ashamed of.

آنچه ما درکار داریم اکثري درکار نیست

249. Most of those things which we think we are really in want of, are in truth superfluous.

آنچه ما کرده‌یم با خود هیچ نابینا نکرد

250. What harm I have done to myself, no blind man ever did to himself.

Used when a person does any thing for which he afterwards feels sorry.

آنچه نصیب است بهم مي رسد گر نستاني بستم مي رسد

251. You must receive that which is decreed by fate; if you do not take it, you must be forced to it. *(Eng.) Needs must when the devil drives.*

اندرین باغ چو طاؤس بکار است مگس

252. In this garden a fly is as good as a peacock.

i. e. There is no distinction made here between the good and the bad.

آن دفتر را گاو خورد

253. The cow has eaten up the history.

i. e. Those times are past: spoken of the former prosperous state of a person who has fallen into decay. *(Scot.)* That tale the gray cow has eaten.

آن دکان برچیده شد

254. That shop has been shut up.

i. e. The times have been changed for the worse. See No. 247.

اندکي جمال به از بسیاري مال

255. A little beauty is better than much wealth.

(Eng.) Good looks are the best letter of recommendation.

آنرا که بدادند بدادند بدادند

256. To whomsoever fortune has given any thing, she has given it for good and all.

آنرا که چنان کند چنین آید پیش

257. As he does to others, so will he be done by.

(Eng.) As you sow, so you must reap.

آنرا که خبر شد خبرش باز نیامد

258. There is no obtaining any information from him, who has been made acquainted with a secret.

This might be applied with justice to a free mason.

آنرا که عیان چه حاجت به بیان

259. It is unnecessary to explain that which is self-evident. See عیان را چه بیان

This might be applied to many of the sayings in this collection, which have therefore merely been translated, without any comment.

آنرا که ندانی نسبش ونسبت حالش
و یرا نبود هیچ گواهی چو فعالش

260. He whose genealogy and circumstances you are unacquainted with, can best be judged of by his actions.

آن سر رشتة از هم گسست

261. That connection is broken off.

This has nearly the same application as No. 254.

آن شب قدری که گویند اهل خلوت امشب است

262. That night which is called by devotees *Shubi qudr*, is this very night. *Used upon occasions of joy or success.*

انصاف شیوه ایست که بالای طاعت است

263. Justice is superior to devotion.

آن صبر که ما کردیم ایوب نکرد

264. Job was not half so patient as we were.

آنکه در علم است کلید خبر هم اوست

265. He who is the door of science, is the key of information.

آنکه شیران را کند روبه مزاج

احتیاج است احتیاج است احتیاج

266. Distress gives to a lion the disposition of a fox.

i. e. It is only poverty that makes the noble minded become mean.
(Eng.) Poverty makes men poor spirited.

آنکه عیان است چه حاجت به بیان است

267. What occasion is there to explain that which is self-evident. See No. 259.

آن گریه که ما کردیم یعقوب نکرد

268. Jacob did not lament so much as we did.

Used to express the sorrow of the speaker.

انگشت عسل بد یوار می کشد

269. His finger besmeared with honey, he draws along the wall; i. e. He is determined to excite disturbance or rebellion.

انگشت کاسب کلید روزی است و دست بی هنر کفچهٔ گدائی

270. The fingers of a workman are the keys of subsistence, and the hand of the ignorant is like the ladle of a beggar.

انگشت نمای خلق است

271. He is pointed at by the people, i. e. He is the laughing stock of the people.

It is also applied to one who is distinguished for any good quality.

انگور ز انگور همیگیرد رنگ

272. Grapes derive their colour from grapes.

Used to denote that we are apt to be influenced in our conduct by the example of others.

آن ورق برگشت

273. That leaf has been turned over.

i. e. The times are changed. See No. 254.

آن هم گذشت این هم خواهد گذشت

274. That is past away and this will also pass away.

Spoken by, or to, a person, who was once in a prosperous condition, but has fallen into decay; and implies that the present state of things will not last, but take a more favorable turn.

There never was a height, but there was a hollow.

آواز خر و نغمهٔ داؤد یکست

275. The braying of an ass and the sweet songs of DAVID are alike to him.

i. e. He possesses no taste or discrimination. *(Eng.)* He has no more ear than a pitcher.

آواز دهل شنیدن از دور خوش است

276. The sound of a drum is best at a distance.

i. e. The fame of a person is greater at a distance than it is in reality. *(Eng.)* A prophet has no praise in his own country; or no man is a hero to his valet de chambre. *(Scot.)* Far birds have fine feathers.

آواز سگان کم نکند رزق گدارا

277. The food of beggars is not lessened by the barking of dogs.

i. e. That an expectant is not to be disappointed by the interference of interested people.

آواز گدا رونق بازار کریم است

278. The hubbub of a croud of beggars, gives beauty to the market-place of the generous; or the splendor of the shop of the generous shines when beggars are the customers.

آوازهٔ مرگ زود می رسد

279. The report of death reaches quickly.
(Eng.) Ill news come apace.

او خویشتن گم است کرا رهبری کند

280. He has himself gone astray, how can he direct another into the true path? *(Eng.) How can the blind lead the blind?* See Part II. Sect. I. No. 341.

او داند و کار او داند

281. *Lit.* He knows, and his business knows.
i. e. I know nothing about it, and have nothing to do with him.

اوقات شریف بین که چون می گذرد

282. See how your precious time passes away.

اوقات مکن ضایع و تنها بنشین

283. Sit alone, and do not idle away your time.

اول اندیش وانگهی گفتار پای پیش آمد دست و پس دیوار

284. First reflect and afterwards speak; as the foundation is laid, before the wall is built. *(Eng.) Look before you leap.*

اول آن کس که خریدار شدش من بودم

285. The first person who was desirous of having him, her or it, I am he. See No. 297.

اول باخر نسبتي دارد

286. The beginning has a connexion with the end.

اول بچش بعد ازان گو بي نمک است

287. First taste, and afterwards say that it is insipid.

(Eng.) Try first and afterwards condemn.

The proof of the pudding is the eating of it.

اول بسم الله غلط

288. Erroneous from the beginning.

اول بها مشك بها

289. The first word is the best.

(Eng.) The first blow is half the battle.

اول پياله درد

290. Dregs in the first cup. See Part II. Sect. I. No. 325.

اول جنگ آخر آشتي

291. After war comes peace.

(Eng.) "After a storm comes a calm."

اول خويش بعده درويش

292. First one's own and afterwards the poor.

(Eng.) Charity begins at home.

اول داو تري

293. At the first move, (or throw) vexed or enraged, تري in the language of gamesters is the vexation that proceeds from bad luck.

Applied to one who in the commencement of a transaction betrays ill temper or dishonesty. See Part II. Sect. I. No. 823.

اول دم نقد مطبخي را

294. The cook has the first taste.

اول شب ميكشد مفلس چراغ خويش را

295. A poor man puts out his lamp early in the night.

اول طعام بعد ه كلام

296. First eat and then speak.

اول كسي كه لاف محبت زند منم

297. The first person who boasts of friendship I am he.

اول وجود بعد ه سجود

298. First (prove his) existence, then worship (him.)

آويخته باشي به كه گريخته باشي

299. It is better to be hung up than to run away.

(Eng.) Cowards die a thousand deaths, the brave but once.

آه در جگر ندارد

300. He has not even a sigh in his heart.

i. e. He is in great poverty.

آه عاشق بي اثر بينيم ما

301. We see sighs of lovers unimpressive.

Spoken by one who has pursued any object ardently but ineffectually.

آهن باهن كوفتن چه رنگ پيدا مي شود

302. When iron strikes against iron, then what a contest arises! (*Eng.*) "*When* Greek *meets* Greek, *then comes the tug of war.*" See Part II. Sect. I. No. 381.

آهن سرد مي كوبد

303. He hammers cold iron.

i. e. He labours in vain. (*Scot.*) It is hard to bring *but*, what is no *ben*.

آهن كهنه را بحلوا ده

304. Give old iron in exchange for sweetmeats.

آهوي ناگرفته مي بخشد

305. He gives away the deer before it is caught.

(*Eng.*) He sells the bear's skin before the bear is taken.

اياز حد خود بشناس

306. O UYAZ don't forget your situation.

Said by way of reproof or reproach.

اي باد صبا اين همه آوردهٔ تست

307. O morning breeze this is all your doing.

As in *English* "this is some of your handy work."

اي بسا آرزوكه خاك شده

308. Alas! what a number of desires have come to nothing.

(*Eng.*) Ineffectual efforts saddeneth the mind.

اي تو مجموعهٔ خوبي ز کدامت گويم

309. O thou, who art an assemblage of good qualities, by which of them shall I distinguish thee?

This saying is often used ironically.

اي خاک بر آن سر که در او مغز وفا نيست

310 Let this dust be put upon that head, in which there are not the brains of fidelity.

اي در بتو مي گويم ديوار تو هم بشنو

311. To thee O door do I address myself, do thou O wall also listen.

Said by way of caution, requiring the serious attention of the hearer.

آيد روزي نيايد روزه

312. If I receive, I eat; if not, I fast. *Expresses resignation on the part of the speaker.*

See Part II. Sect. I. No. 137.

اي روشني طبع تو بر من بلا شدي

313. O what a misfortune has this bright genius of mine proved to me. *Said when a person's acquirements are the cause of inconvenience or annoyance to him.*

اي زبردست زير دست آزار گرم تا کي بماند اين بازار

314. Oh thou tyrant, who oppressest the weak, how long will this violence of yours continue?

اي زفرصت بيخبر هرچه باشي زود باش

315. O thou, who art ignorant of the advantages of leisure, whatever you do, do quickly.

اي كشتي غرق شو من هم بجهنم

316. O boat sink, and let me go to the infernal regions.

Used by one upon an occasion of great distress.

اي گل بتو خرسندم تو بوئي كسي داري

317. O flower I am pleased with you, since you possess the fragrance of such a one (i. e. my beloved.)

ايلچي را چه زوال

318. The person of an ambassador is inviolable.

اي مادر تو كه نه بريدة چه ميداني

319. Oh mother what do you, who have not been cut, know of the matter?

Reply to one who exhorts another to bear patiently a pain or misfortune which the adviser has never experienced. It is supposed to be spoken by a boy while undergoing circumcision, to his mother who encourages him to bear the pain with fortitude. See Part II. Sect. I. No. 403. *(Eng.) He jests at scars who never felt a wound.*

اين به بيداري است يا رب يا بخواب

320. Oh GOD! is what I see real, or is it only a vision?

اين تخم و اين زمين

321. This is the seed and this is the earth,

(Eng.) Do your worst. See Sect. I. No. 40.

اینجا حسب نگنجد و اینجا نسب نباشد

322. Here neither genealogy nor pedigree is of any use. *i. e. Here qualifications only are attended to.*

(Eng.) You must stand on your own feet.

اینجا مقام دم زدن جبرئیل نیست

323. This is not the place for even GABRIEL to speak. *Said of a place where people are not allowed to speak their minds, or in allusion to a tyrannical government.*

اینجا موش بعصا راه می رود

324. Here (even) the mouse travels with a staff.

Said of any dangerous place where people must proceed with extreme caution.

این چاه و این ریسمان

325. This is the *well,* and this is the rope.

Said to a person who boasts. See No. 321. *(Eng.)* Prove your words.

این خانه تمام آفتاب است

326. This house is a perfect sun. i. e. All the people of this house are enlightened, or good folks. *This saying is often used ironically.*

این دست را مباد با ن دست احتیاج

327. Let not this hand beg assistance from the other hand.

This is used by way of prayer, to signify, may I never have occasion to depend upon any one for support.

این دست و این پشت دست

328. This is my hand, and this is the back of my hand.

It is used to shew, that it will soon be known how the matter stands.

این دعا از من و از جمله جهان آمین باد

329. This is my prayer and let all the world say amen.

این دغل دوستان که می بینی مگسانند گرد شیرینی

330. These false friends whom you see, are like flies around the sweetmeats. *(Eng.) The flies collect round the honey jars.* See No. 457 of Section I.

این را بکسی گو که ترا نشناسد

331. Tell this to one who does not know you.

i. e. You cannot deceive me. *(Eng.)* Tell this to the marines the sailors wo'nt believe you.

این را پول بیار

332. Bring change for this, (holding out a rupee) *a taunting refusal to one who asks to borrow money.*

این زر قلب بهر کس که دهی باز دهد

333. This is bad money, whoever you give it to, will return it. *(Eng.) To pay a man in his own coin.*

Spoken to one who abuses, or satirizes another, i. e, Your satire or abuse will be returned. "The biter bit."

این زمین را آسمانی دیگر است

334. The climate of this country is different.

To express disapprobation of any custom that appears unjust.

این سبوگر نشکند امروز فردا بشکند

335. If this pitcher does not break to-day, it will break to-morrow. See No. 212 of this Section.

(Eng.) The pitcher doth not go so often to the water, but it comes home broken at last, *(Span.)* Cantaro que muchas vezes va a la fuente alguna vez se na de quebrar.

این غم در عاشقی با لای غمهای دگر

336. This grief of mine of being in love is in addition to my other griefs.

این قافله تا محشر لنگ است

337. This company of travellers is lame to the resurrection, *i. e. They will never arrive at their journey's end, or accomplish their object or purpose.*

این کار از تو آید و مردان چنین کنند

338. This business will be performed by you, for thus the generous act. *Occasionally used ironically.*

این کار دولت است کنون تا کرا رسد

339. This is the business of fortune, let us see whom she will favor.

اینک بسر راه برو خوش بسلامت

340. Now that you know the road, you may travel with pleasure and safety.

اینک من وتو هر آنچه دانی میکن

341. Now that you and I are together, do with me what you please.

Used in asking pardon of another.

این گل د یگر شگفت

342. This is another flower that has blown.

When one already beset by one misfortune is assailed by another.

See Part I. Sect. I. No. 495.

این گوي و این میدان

343. This is the ball and this is the plain. *(Eng.)* *Now's your time do your best or worst.* See Sect. 1. No. 40.

این هم آثار پیري است

344. This also is one of the signs of old age. *The following story from Captain* Lockett's *translation of the* Shurhoo Mi,ut Ąmil *will illustrate the idiomatical application of this saying:*

An old man complained to a Doctor of bad digestion. O let bad digestion alone said the doctor, for it is one of the concomitants of old age. He then stated his weakness of sight. Don't meddle with weakness of sight replied the doctor, for that also is one of the concomitants of old age. He complained to him of a difficulty of hearing. Alas how distant is hearing said the doctor from old men! difficulty of hearing is a steady concomitant of old age. He complained to him of want of sleep. How widely separated said the doctor, are sleep and old men, for want of sleep is certainly a concomitant of old age. He complained to him of a decrease of bodily vigour. This is an evil replied the doctor that soon hastens on old men, for want of vigour is a necessary concomitant of old age. The old man (unable to keep his patience any longer) called out to his companions—seize upon the booby, lay

hold of the blockhead, drag along the ignorant ideot, that dolt of a Doctor, who understands nothing, and who has nothing to distinguish him from a Parrot, but the human figure, with his '*concomitants of old age*,' for sooth! the only words he seems capable of uttering. The Doctor smiled, and said, come on my old boy, get into a passion, for this also is a concomitant of old age.

این هم آخر زکرده هاي تواست

345. Well! this is also some of your doings. See No. 307.

این هم از دولت برامکه است

346. This is also through the favor of the BARMECIDES.

It is said that when HAROON RŪSHEED proscribed the family of BURMUK, he prohibited all commendation or even mention of their names. An exile from *Syria* at this time came to *Koofa*, having received many favors from the family of BURMUK, he was incessant in their praise. HAROON hearing of this sent for, and severely reprimanded him. The old man in excuse for himself, related some of the benefactions which he owed to the family of BURMUK. HAROON was touched to the heart, and shedding tears, threw to the old man a plate of gold which lay before him. The man instantly exclaimed in the words of this proverb; which is thence used by those who receive a favor through the interest or intercession of another.

این همه از پی آنست که زر مي خواهد

347. He takes all this trouble because he wants money. *(Eng.) Money is the root of all evil.*

اي وقت تو خوش که وقت ما خوش کردي

348. May you pass your time happily, since you have made mine do so.

(Eng.) Blessings return to the bestower.

آئینه داري در مجلس کوران

349. Holding up a mirror in the assembly of the blind. *(Eng.) Throwing pearls to swine.*

See Part II. Sect. I. No. 95.

با تذکب ظرفان نشستن عمر ضایع کردن است

350. It is loosing one's to time keep company with the mean.

با خدا کار است مارا تا خدا در کار نیست

351. We depend upon God, we have nothing to do with the master of the ship.

There is a play upon the word خدا which cannot be shown in the translation. It is sufficient to observe that باخدا signifies, *with* God or *upon* God, and ناخدا *the master of a vessel*, compounded of نا a contraction of ناو *a boat, ship, vessel*, and خدا *master, owner*, lord.

باد از دماغش بیرون رفت

352. The pride has left his brain, i. e. he has become humble at last.

بادب باش تا بزرگ شوي

353. Be civil that you may become great.

(Eng.) A man's manners shape his fortune.

بادب باش گر تو زادهٔ ناس

354 Be civil if thou art the son of man.

باد در قفس مي كند

355. He puts the wind in a cage.

That is, he attempts something very foolish.

He made nets to catch the wind and caught cock-lobsters. RABELAIS.

با درد كسي رسد كه دردي دارد

356. He who is in distress himself, feels for others.

با دُرد كشان هركه درافتاد برافتاد

357. Whoever annoys the poor lowers himself.

بادش مي كنند

358. They blow or fan him.

That is, they flatter, wheedle or set him on.

بادنجان ارزان است اما خرجي دارد

359. The egg-plant is cheap itself, but it causes expence, *(as it requires a great quantity of butter, &c. to cook it.)*

Applied to any undertaking which is easily commenced but with difficulty completed.

بادنجان در رقاب مي چيند

360. He places egg-plants round the dish.

i. e. He flatters, or performs servile offices for any one.

با دوستان تلطف با دشمنان مدارا

361. You ought to be kind to your friends, and polite to your enemies.

بارها گفته‌ام و بارد گر مي گويم

362. I have often spoken, and speak again.

Said by way of reproof,

باري بهيچ خاطر خود شاد مي كنم

363. In short, I amuse myself with trifles. *i. e. I spend my time as well as I can.*

با زار مصطفي خريدار خدا

364. In the market of MOOHUMMUD, GOD is the purchaser.

To express that one's sole reliance is on GOD and the prophet.

با زاري را نيازاري اگر آزاري چنان آزاري كه باز آري

365. Do not annoy the mean; if you do annoy them, do it to such a degree, that they may leave off their mean conduct.

There is an ingenious play upon the words in this saying which cannot be rendered into *English*.

باز را بازوار بودن به چغد را چغد سار بودن به

366. It is best that the hawk should resemble the hawk, and the owl the owl.

i. e. Every one ought to conduct himself agreeably to his situation. *(Lat.)* Ne sutor ultra crepidam.

باز گردد باصل خود هر چيز

367. Every thing reverts to its original state.

بازو بریدن به از دست برانیدن

368. To cut off one's own arm is preferable to causing the hand of another person to be cut off.

بازي کوش

369. 1. Playful, idle (a child.) 2. Lewd (a woman.)

با سیه دل چه سود گفتن وعظ

370. Of what use is it preaching to the wicked.

(Eng.) There is no use in speaking to stone walls.

با غبان را وقت میوه گوش کر مي باشد

371. During the fruit season the gardener has deaf ears. *i. e. He pays no regard to the requests of his friends for fruit.*

باغ سبز مي نماید

372. He shows a green garden.

i. e. To deceive people by flattering prospects.

(Eng.) His speech is fair, but his actions foul.

باقي داستان فردا

373. The rest of the tale to-morrow.

An expression used by story-tellers when they break off in the midst of a history, and from thence transferred to one who is weary of answering long enquiries and puts them off to another time.

با کافر و مسلمان به نشین وصلح کل کن

374. Sit down with an infidel and a true believer, and be upon good terms with them.

بالا باد مي‌گردد

375. He keeps to windward of the dispute.

(*Eng.*) He steers clear of all parties.

بالا تر از سياهي رنگ دگر نباشد .

376. No colour is superior to black.

Something like the *English* saying, brown is a good standing colour, or evergreens keep fresh all the year round. It also denotes that a person or thing has arrived at the highest pitch of perfection or decay; meaning that it cannot be better or worse.

بالا خدا دارم و پايين شما را

377. I have God above and you beneath.

i. e. I have no other protector but God and you.

باندازهٔ گليم پا دراز کن

378. Stretch out your feet according to your blanket. (*Eng.*) *You must cut your coat according to your cloth.* See شمله بمقدار علم

با هر که راست آيد از چپ و راست آيد

379. Whomsoever fortune favors, it does so in every way. (*Eng.*) *Luck follows luck.*

با همه بازي بگير با ما هم بازي

380. Do you think to play with (or use) me as you do with others?

با همه کج کلاه با ما هم

381. What do you give yourself airs to me, as you do to others? *Or*, do you think to impose upon me as you have imposed upon others?

با همه کس بلا و با ما نیز

382. Do you think to torment me as you do other people?

با هیچ دلاور سپر تیر قضا نیست

383. No hero has a shield against the arrows of fate.

بلین ریش و دستار

384. With such a beard and turban.

Spoken when an elderly man of grave appearance is guilty of some foolish or disgraceful act.

بعا ل د یگر پرواز می کند

385. He flies with the wings of another.

(Eng.) A jackdaw in peacocks feathers.

بِبام بلند دست بر آسمان نتوان رسانید

386. You cannot reach the heavens with your hand from the top of a high house.

Said to a person who gives himself airs, in consequence of having obtained a high situation.

بپای خویش بگور رفتن

387. To walk deliberately into a grave. *i. e. Wilfully to run into the jaws of destruction or calamity.*

(Eng.) To run one's head against a stone wall or a post.

بپرسم او نخواهی رسید

388. You will never be equal to his sprinklings.

Pursoom, (in *Hindee*, *Pulethun*,) is a little flour sprinkled on dough when it is to be spread into cakes, that it may not stick to the rollingpin. This being a very little matter, the proverb means, you are greatly inferior to him, as in *English* not fit to wipe his shoes; or you are not worthy to hold his stirrup.

بپوستین مردم افتاده

389. He is now begun to speak ill of people.

بت پرست را در کعبه دیو گیرد

390. The devil seizes an idolater (even) in the temple of *Mecca*.

Applied to a person originally bad who retains in his heart his naturally wicked inclinations.

بتصناي گوشت مردن به که تقاضاي زشت قصّابان

391. It is better to be starved to death than be dunned by the butchers.

(Eng.) A dinner of herbs with contentment, is better than a stalled ox and strife therewith.

بچه تا نگرید مادر شیر ندهد

392. The mother gives the child no milk until it cries for it.

(Eng.) What's not worth asking is not worth giving.

بچهٔ خود را مي زند که چشم همسایه بترسد

393. He beats his own child to frighten the neighbours.

بچه در شکم و نامش مظفر

394. The child is not born, and yet it is called Moozuffur, (or the victorious.)

(Eng.) He reckons his chickens before they are hatched.

بخت اگر داري برو بر پشت خواب

395. If fortune favors you, go and sleep at ease.

(Eng.) If you get the name of an early riser you may lie in bed till noon.

بخت اگر یاري کند دانا و نا دانا یکیست

خانه گر تاریک شد بینا و نا بینا یکیست

396. When fortune favors, the learned and ignorant become both alike; when a house is dark, a blind-man, and one who sees are both alike.

بخت بد باکسي که یار بود سگ گزد گر شتر سوار بود

397. When bad fortune becomes one's companion, he will be bitten by a dog although mounted on a camel.

بخت که برگردد اسپ تازي خر گردد

398 When fortune turns against a person, his *Arab* horse becomes an ass.

بخت گر یاري دهد دندانت سندان بشکند

بخت اگر برگردد از پالوده دندان بشکند

399. If fortune assist you, your teeth can break an anvil; but should it desert you, your teeth will be broken by eating flummery.

بخدا کار چو افتاد خدا ساز شود

400. Whatever business is left to the entire will of God, is completed by him; or God promotes the desires of those who rely upon him.

بخشنده آب است که هرچه بیاید ترکند

401. Water is (like) a liberal person, whatever it finds it refreshens.

بخیه بر است

402. He is a cutter of fetters.

i. e. An arch thief.

بخیه باب آسیا وغ می زند

403. He sews with the whey of sour milk.

i. e. He attempts impossibilities.

بد خواه کسان بهیچ مقصد نرسد

404. Evil wishers never prosper.

بدرد بی درمان گرفتار است

405. He is seized with an incurable disease.

بدروزهم روزی می خورد

406. Even an unfortunate man gets his livelihood.

بدعای گربه باران نمی بارد

407. It does not rain through the prayers of the cat.

بدگهر با کسی وفا کند

408. The mean are not faithful to any one.

بد همه را بد میدانند

409. The wicked think all the world wicked.

(Eng.) To a jaundiced-eye every thing appears yellow.

بدي را بدي سهل باشد جزا
اگر مردي احسن الى من اسا

410. It is easy to return evil for evil; if you be a man, return good for evil.

برات بر عالم بالا

411. A bill on the next world. (Literally on the regions above.)

(Eng.) A draught on the pump of *Aldgate*.

برات عاشقان بر شاخ آهو

412. The bill of exchange (or assignment,) of lovers is drawn on the branches of a stag's horn; i. e. *which will not pay.*

Applied to one from whom there is no chance of obtaining payment; or said in reproof of one who constantly promises and never performs.

(Eng.) A draught on the pump of *Aldgate*.

براحتي نرسيد آنكه محنتي نكشيد

413. He who has never toiled, does not know what it is to enjoy repose.

(Eng.) Labour sweetens rest; or he cannot know pleasure who never knew pain.

برا سپ چوبين سوار است

414. He is riding on a wooden horse.

Said of a person who is badly mounted.

براي كوري ابليس سايه گرد رسول نگردد

415. There was no shadow about the prophet, (Moohummud) for the purpose of blinding the devil.

براي ما سرخري بهم رسيد

416. We have got an intruder.

براي مصلحت كون خر رامي بوسند

417. People will kiss even the posteriors of an ass to serve their own purpose.

i. e. Some people will suffer or submit to any degradation, in order to advance their own interest. (*Eng.*) Many kiss the child for the nurse's sake.

برا ين مژده گر جان فشانم رواست
كه اين مژده آسايش جان ماست

418. Were I to sacrifice my life in honor of such good news it would be allowable, since this good news is the cause of rest to my soul.

بر اي نهادن چه سنگ وچه زر

419. For hoarding up, stones are as good as gold.

بر بي‌بدل چگونه گزيند كسي بدل

420. How can that which is incomparable be compared?

بر حذر باش كه سر مي‌شكند ديوارش

421. Take care lest her wall break your head.

Used as a caution to prevent people from undertaking dangerous enterprises. (*Eng.*) Don't run your head against a wall.

بر رسولان بلاغ باشد وبس .

422. A messenger has performed his duty when he has conveyed the information.

It then depends upon him who receives it, to act upon it or not.

بر پسر فرزند آدم هرچه آید بگذرد

423. Mankind can endure whatever misfortunes befall them.

بر صراط مستقیم اي دل کسي گمراه نیست

424. O my soul! no one goes astray upon a strait road. *i. e. In a fair transaction there is nothing to be apprehended.*

بر عکس نهند نام زنگي کافور

425. The *Ethiopian,* (or negro) is called camphor, (or snowball) by the rule of contraries. As *lucus a non lucendo;* or *a black man being called Mr. White.*

Said of a worthless person who boasts of his great merits.

برق زده را کافور چه سود

426. Of what use is camphor to a person struck with lightning?

Camphor I understand, is applied by the native practitioners to a person who has been slighty burnt, but it can be of no use to one who has been burnt to death. *(Eng.)* When the house is burnt down, you bring water.

برگ سبز است تحفهٔ درویش

427. A green leaf is a beggar's present. *i. e. All that he has got to give.*

It is usual for beggars to present a green leaf to the rich, in hopes of getting some money in return.

برنج و عسل روزی خدا داد است

428. Rice and honey is the food given by God.

Said by a person who unexpectedly gets a thing of which he had not the least hope.

بزه خود را بدم گرگ داده است

429. She gives her lamb into the wolf's mouth.

Applied to those who bring mischief on their own relations.

بز بسر زلف سخن می گوید

430. The goat speaks with too much freedom, or takes too many liberties.

Applied to a person who gives himself airs.

بزرا غم جان است و قصاب را غم پیه

431. The goat is taken up in thinking of his life, and the butcher in thinking of the fat, (which he may get from it.)

بزرگان خرده بر خردان نگیرند

432. The truly great do not find fault with their inferiors.

بزرگش نخوانند اهل خرد

که نام بزرگان بزشتی برد

433. The wise do not call him great, who mentions the name of the great with contempt.

بزرگی بایدت بخشندگی کن

434. If you wish to be accounted great, practice liberality.

بزرگی بعقل است نه بسال

435. Greatness depends upon wisdom, not upon years.

بزرگی طفل از ادب است

436. The greatness of a boy depends upon his good breeding.

بزك مبمیر که بهار می آید

437. O little goat! don't die, for the spring is soon coming; *i. e. keep up your spirits as things will soon take a favorable turn.*

Used by a person who is heartily tired and disappointed by the promises of another, which are again made to him.

بزکه گرگین شده ارگله بدر باید کرد

438. The goat which has become scabbed, should be turned out of the flock.

Eng. One scabb'd sheep is enough to infect the whole flock.

بزمرده وشاخ زرين

439. A dead goat and golden horns!

Said by a person under whose charge some thing of little value has been left and which has been lost, upon the owner's declaring, that what he had deposited with him was of great value.

بز يا بهاي بز

440. The goat or its price.

Said to one who neither pays for what he has bought, nor will return it.

بسيار بد گل است

441. He is (made) of very bad clay. *i. e. He is very ugly.*

بسيار پشت است

442. He is a pathic.

بسيار پفيوز است

443. He has a very sour countenance; or he is very self-conceited.

بسيار سفر بايد تا پخته شود خامي

444. A raw (i. e. ignorant) man requires to travel much in order to become ripe, i. e. *experienced.*

(Eng.) Send a fool to travel and he'll come back one.

بشنود يا نشنود من گفت گوي مي كنم

445. I shall speak (to him) whether he hear or not.

بشنو صداي توپ را

446. Hear the report of a cannon!

This saying is used by people, when a person who has been previously boasting of his good singing, commences a song which not only falls far short of the expectation raised, but his voice is found to be harsh, disagreeable and loud.

بشهر خود روم و شهر یار خود باشم

447. I am going to my own city, where I shall be my own master.

بشهر خویش هرکس شهریار است

448. Every one is a king in his own city. *(Scot.)* *Every minister can preach in his own pulpit.*

See Part I. Sect. I. No. 453.

بعد از خرابي بصره

449. After the destruction of Busru.

Applied to one who offers assistance to another when it is too late to be of any avail. *(Eng.)* When the house is burnt down, you bring water; or when all is gone, repentance comes too late. It is applied, also to one who has accomplished his purpose after great labour and suffering.

بعد از رنج راحت است

450. After trouble comes ease.

بعد از سر من گن فیگون شد شده باشد

451. After my death I care not should the world be turned topsy-turvy.

بعد از مردن سهراب نوش دارو

452. After the death of SOOHRAB (to obtain) an electuary.

This alludes to the story of ROOSTUM, who after he had mortally wounded his son SOOHRAB, discovered the relationship that subsisted between them, and instantly sent GOODURZ to the king KAOOS for some of his *Noshdaroo* (a certain kind of electuary) which, (for political reasons,) it is said, he refused to give at the time, but sent it afterwards, when it was too late to be of any use. The proverb is applied when assistance is not afforded in proper time and place. See No. 449.

The following account of the combat between ROOSTUM and his unknown son SOOHRAB, may prove not unacceptable in this place. "The poet

(FIRDUOSEE) commences this episode with a beautiful line, that truly characterizes the story which he relates. It is, he observes, "Yuke dastane poor uz abi chushm."—"A tale full of the waters of the eye." The young SOOHRAB was the fruit of one of ROOSTUM's early amours. He had left his mother, and sought fame under the banners of UFRASIYAB, whose armies he commanded, and soon obtained renown beyond that of all contemporary heroes but his father. He had carried death and dismay into the ranks of the *Persians*, and had terrified the boldest warriors of that country, before ROOSTUM encountered him, which at last that hero resolved to do, under a feigned name. They met three times. The first time they parted by mutual consent, though SOOHRAB had the advantage. The second the youth obtained a victory, but granted life to his unknown father. The third was fatal to SOOHRAB, who when writhing in the pangs of death, warned his conqueror to shun the vengeance that is inspired by parental woes, and bade him dread the rage of the mighty ROOSTUM, who must soon learn that he had slain his son SOOHRAB. These words, we are told, were as death to the aged hero; and when he recovered from a trance, he called in despair for proofs of what SOOHRAB had said. The afflicted and dying youth tore open his mail, and showed his father a seal which his mother had placed on his arm, when she discovered to him the secret of his birth, and bade him seek his father. The sight of his own signet rendered ROOSTUM quite frantic: he cursed himself, attempted to put an end to his existence, and was only prevented by the efforts of his expiring son. After SOOHRAB's death, he burnt his tents, and all his goods, and carried the corpse to *Seestan*, where it was interred. The army of *Tooran* was, agreeably to the last request of SOOHRAB, permitted to cross the *Oxus* unmolested. It was commanded by HAMAN: and ZUWARU attended, on the part of ROOSTUM, to see that this engagement was respected by the *Persians*. To reconcile us to the improbability of this tale, we are informed that ROOSTUM could have no idea his son was in existence. The mother of SOOHRAB had written to him her child was a daughter, fearing to lose her darling infant if she revealed the truth; and ROOSTUM, as before stated, fought under a feigned name, an usage not uncommon in the chivalrous combats of those days. In the account of this combat, FIRDUOSEE has even excelled himself. In the whole of this passage, there is no part more beautiful than the picture of the distraction of the mother of SOOHRAB, who set fire to her palace, meaning to perish in the flames, but was prevented by her attendants. These, however, could not console her. She became quite frantic: her wild joy was to clothe herself in the bloody garment in which he had been slain; to kiss the forehead of his favourite horse; to draw his bow; wield his lance, his sword, and his mace: and, at last, to use the words of the poet, "she died, and her soul fled to that of her heroic son." MALCOLM's *History of* Persia, *Vol.* I. *Page* 36.

بعیب خود بینا باش

453. See your own errors. *(Eng.) Be open to conviction yourself; or first cast out the beam out of thine own eye, and then thou shalt see clearly to cast out the mote out of thy brother's eye.*

بقدر مال باشد سرگراني

454. A man's pride is in proportion to his wealth. It also means that a man's trouble will be in proportion to his wealth.

(Scot.) He that has just enough can soundly sleep.
The o'ercome only troubles folks to keep.

بکن مکرمت لیك منت مهنه

455. Practice liberality but lay no stress on the obligation. *This is a truly noble sentiment!*

بگفتن آتش دهن نمي سوزد

456. By repeating the word fire, the mouth does not burn.

بلاي طویله بر سر میمون

457. The misfortunes of the stable (fall) on the head of the monkey.

It is the custom in *Hindoostan* to keep a monkey in or near the stable, to guard the horses from the influence of evil eyes. In *Persia* the animal so retained is a *hog*, and in some parts of *England* a goat is considered a necessary appendage to a stable, though possibly from some other equally fanciful motive.

The proverb is applied whenever a poor man or a servant is punished for the crimes of his superior.

بلبلا مژده بها ربیار خبر بد به بوم شوم گذار

458. O nightingale bring us the glad tidings of spring and leave bad news to the unlucky owl.

بلقمان حکمت آموزي چه حاجت

459. Where is the necessity of your teaching LOQMAN, (or ESOP,) philosophy.

(Eng.) Teach your grandmother to suck eggs.

The *Arab* writers say, that LOQMAN was the son of BAOOR, who was the son or grandson of a sister or aunt of JOB; and that he lived several centuries, and to the time of DAVID, with whom he was conversant in *Palestine*. According to the description they give of his person, he must have been deformed enough; for they say he was of a black complexion, (whence some call him an *Ethiopian*,) with thick lips and splay feet: but, in return, he received from GOD wisdom and eloquence in a great degree; which some pretend were given him in a vision, on his making choice of wisdom preferably to the gift of prophecy, either of which were offered him. The generality of the *Moohummudans* therefore hold him to have been no prophet, but only a wise man. As to his condition, they say he was a slave, but obtained liberty on the following occasion. His master having one day given him a bitter melon to eat, he paid him such exact obedience as to eat it all; at which his master being surprised, asked him how he could eat so nauseous a fruit? To which he replied, it was no wonder that he should for once accept a bitter fruit from the same hand from which he had received so many favours. The commentators mention several quick repartees of LOQMAN, which, together with the circumstances abovementioned, agree so well with what MAXIMUS PLANUDES has written of ESOP, that from thence, and from the fables attributed to LOQMAN, by the orientals, the latter has been generally thought to have been no other than the ESOP of the *Greeks*. However that be, (for I think the matter will bear a dispute,) I am of opinion that PLANUDES borrowed great part of his life of ESOP from the traditions he met with in the east concerning LOQMAN, concluding them to have been the same person, because they were both slaves, and supposed to be the writers of those fables which go under their respective names, and bear a great resemblance to one another; for it has long since been observed by learned men, that the greater part of that monk's performance is an absurd romance, and supported by no evidence of the ancient writers. See SALE's translation of the *Qoorun*.

بلند پروازي مي كند

460. He soars aloft. i. e. He boasts.

When said of a poet, it means that he has taken a sublime flight.

بلي ميوه زميوه رنگ گيره

461. In truth, one fruit acquires a colour from another.

i. e. People imitate the example of those with whom they associate. *(Eng.)* When the old cock crows, the young cock learns. See 223 of this Section, and Part II. Sect. 1. No. 555.

بمرگش بايد گرفت تابه تب راضي شوه

462. He should be put in danger of death, that he may be contented with fever.

بمرگش گيرتا زحمت گزيند

463. Put him in danger of death, that he may prefer labour.

بندگي بايد پيمبر زادگي منظور نيست

464. The service of God must be performed, as he will not be satisfied with people merely because they are the descendants of the prophet.

بندگي بيچارگي

465. Servitude is helplessness itself.

بندگي كن ترا حكم چه كار

466. Obey! what right have you to give orders; or it is your business to obey, not to trouble your head about what the orders are that are given you.

بنده درگاه تا بخانه همراه

467. I will accompany you to your house.

This is said by a person to another in distress in order to express his attachment for him.

بنشین که گدائی کنم و پیش تو آرم

468. Do you sit down, that I may go and beg and give you whatever I get.

Said to a friend to prevent him from going away.

بنگر که چه می گوید مبنگر که که می گوید

469. Attend to what he says, but not to the person who says it.

بنی آدم سرشت از خاک دارد اگر خاکی نباشد آدمی نیست

470. The children of ADAM are formed of clay; if they are not humble, what pretensions have they to the name.

بود هم پیشه با هم پیشه دشمن

471. Two of a trade never agree.

(Eng.) Doctors differ. See Sect. I. No. 467.

بوزنه را با درودگری چه کار

472. What has a monkey to do with the business of a carpenter.

Alluding to the well-known story in the *Unwari Sohelee*, Chapter I. or in the *Khirud Ufroz*, Vol. 1st, page 128.

بوزینه بنقل آدم انسان نه شود

473. A monkey cannot by imitation become a human being.

بوسه به پیغام راست نیاید

474. To send a kiss by messenger is impossible.

See Sect. I. No. 75.

بوي مشک پنهان نمي‌ماند

475. Odour of musk does not remain (long) concealed.

بهار باغ دل آسوده را بکار آید

476. The beauty of the garden is enjoyed by him, whose mind is at ease.

به بهانه بچه مادر مي خورد

477. The mother eats under pretence, that it is for the good of her child.

به بین تفاوت ره ازکجا است تا به کجا

478. Behold how great is the distance of the road now!

Used to express how much any thing is changed.

به تمناي گوشت مردن به
که تقاضاي زشت قصابان

479. It is better to die for want of meat, than suffer the importunity of wicked butchers.

بهر کاري که همت بسته گردد .

اگر خاري بود گلدسته گردد

480. In whatever business one engages heartily, were it even a thorn it would became nosegay.

بهر نامش که خواني سر بر آرد

481. By whatever name you call him (God) he attends to you.

بهر یک گل منت صد خار مي باید کشید

482. You must be under an obligation to a hundred thorns for the sake of one rose.

i. e. One must put up with many inconveniences in order to get on in the world.

بهشت انجا که آزاري نباشد

کسي را با کسي کاري نباشد

483. That place is heaven where there is no pain, and where one has nothing to do with another.

بهشت در پاي مادران

484. Heaven is at the feet of mothers.

i. e. Those people will go to heaven who are obedient to their parents.

بي بال و پر شده

485. He has become without wings or feather.

i. e. He has been deprived of all his power and support.

بي پير مرو تو بهر خرابات

هر چند سکندر زمانی

486. Although you be the ALEXANDER of the time, don't venture into a tavern without a guide.

Used to dissuade a person from undertaking any thing without support.

بیتاب عشق هر چه کند حق بدست اوست

487. Whatever a man does who is afflicted with love, he is to be excused for it.

بیخش در آب است

488. Its root is in water. *i. e. It is in a thriving state.*

بي دل نیم هوز به بینم چه مي شود

489. Still I am not without hope, let us see what will be the result.

بیدماغ است

490. He is vexed or sorrowful, or unwell.

بیدولت اگر مسجد آدینه بسازد

یا طاق فرو افتد یا قبله کج آید

491. When an unfortunate man builds a large mosque, either the arch falls in, or the *Qiblu* is crooked.

بیدف و نی مي رقصد

492. He dances without the tabor and the pipe.

Applied to a person who does any thing out of time or place.

بي رياضت نتوان شهره آفاق شدن

493. Without pains one cannot acquire extended fame.

(Eng.) None go to heaven on a feather bed.

بي زر بي پر

494. Without money, without feathers.

i. e. One can do nothing without money.

بي عيب ذات خدا است

495. God only is free from defect.

بي زري كرد بمن هرچه بقارون زر كرد

496. Poverty has done to me what the money did to QAROON.

In order to throw some light on this saying, the following account of QAROON from SALE's translation of the *Qooran* may prove of service. "The commentators say, QAROON was the son of YUSHAR the uncle of MOSES; and consequently make him the same with the KORAH of the scriptures. This person is represented by them as the most beautiful of the *Israelites*, and so far surpassing them all in opulency, that the riches of QAROON have become a proverb. The *Moohummudans* are indebted to the *Jews* for this last circumstance, to which they have added several other fables: for they tell us, that he built a large palace overlaid with gold, the doors whereof were of massy gold; that he became so insolent, because of his immense riches, as to raise a sedition against MOSES; though some pretend the occasion of his rebellion to have been his unwillingness to give alms, as MOSES had commanded: that one day, when that prophet was preaching to the people, and, among other laws which he published, declared, that adulterers should be stoned; QAROON asked him, what if he should be found guilty of the same crime; to which MOSES answered, that in such case he would suffer the same punishment; and thereupon QAROON produced a harlot, whom he had hired to swear that MOSES had lain with her, and charged him publicly with it; but on MOSES's adjuring the woman to speak the truth, her resolution failed her, and she confessed that she was

suborned by QAROON to accuse him wrongfully: that then GOD directed MOSES, who had complained to him of this usage, to command the earth what he pleased, and it should obey him; whereupon he said, O earth, swallow them up! and that immediately the earth opened under QAROON and his confederates, and swallowed them up, with his palace and all his riches. There goes a tradition, that as QAROON sunk gradually into the ground, first to his knees, then to his waist, then to his neck, he cried out four several times, O MOSES, have mercy on me! but that MOSES continued to say, O earth, swallow them up, till at last he wholly disappeared; upon which GOD said to MOSES, Thou hadst no mercy on QAROON, though he asked pardon of thee four times; but I would have had compassion on him, if he had asked pardon of me but once."

بیکس بحلب رفته

497. The poor helpless fellow went to *Aleppo*. *i. e. He got soundly beaten, having fallen alone and unprotected among a host of foes; as we say, "He fell among the Philistines."*

It is said of the people of *Aleppo* that they all combine against any helpless stranger who gets into a dispute with one of them.

بیکدست دو هندوانه نه گنجد

498. Two water-melons cannot be held in one hand.

بیگاری به از بیکاری است

499. It is better to work for nothing than sit idle.

بی می مست است

500. He is drunk without tasting liquor.

بی نان توان زیست و بی آب نتوان

501. You can live without bread, but not without water.

پاجي بطواف کعبه حاجي نشود

502. A mean person by encircling the Kuuba cannot become a Hajee, or true pilgrim.

پارپودي قطبک و امسال گشتي قطب دين

سال ديگر گر بماني قطب دين حيدر شوي

503. Last year you were Qootbuk, (or small axis,) and this year you have become Qootbi Deen, (or the axis of religion;) and if you remain one year more, you will be Qootbi Deeni Huedur (or the axis of the religion of Ulee.)

Said to one who boasts of his acquirements.

پاي پيشتر آمد است و پس ديوار

504. They first lay the foundation and then build the wall.

Means that people ought to reflect before they speak. (*Eng.*) Look before you leap.

پاي چناري است

505. He is an inhabitant of *Pae-chunar*. i. e. He is a worthless vagabond.

پاے چنار According to the authority of the Suhari Ujum, is the name of a Place in *Eran*, or *Persia* proper, the inhabitants of which are noted for their immorality. The literal meaning of پاے چنار is the foot of the plane tree.

پاي استدلالیان چوبین بود

پاي چوبین سخت بی تمکین بود

505. The legs of those who require proofs (of GOD's existence) are made of wood, and wooden legs are exceedingly weak.

This saying is also used when a person requires proofs of any thing.

پاي در زنجیر پیش دوستان

به که با بیگانگان در بوستان

507. It is preferable to be in chains in the society of friends, to being in the garden along with strangers.

پاي چراغ تاریک میباشد

508. It is dark at the foot of the lamp. See Part II. Sect. I. No. 498.

پخته نپزد نان خمیر

509. A good baker never leaves his bread half baked.

پدر کش پادشاهي را نشاید

وگر شاید بجز شش مه نپاید

510. A parricide ought not to be made a king, but should he be, he will continue but a short period.

پدر گوشت مخور پسر قصاب

511. The father ate no flesh, the son is a butcher.

Applied to one who relinquishes the religion or manners of his forefathers. See Part II. Section I. No. 182.

پراگنده روزي پراگنده دل

512. One who is distressed for his daily food, will be so in his mind.

پرخور و کم رو

513. He is a great eater and a little runner. See

لالا کا گھوڑا کھاے بہت چلے تھوڑا

پرتو نیکان نگیرد هرکه بنیادش بد است

514. The light of the righteous does not influence one of a vicious origin, or an evil root will not thrive in a good shade. See No. 18, of this Sect.

پر چشمي غربال از پردلي آسیا است

515. The sieve is satiated by the liberality of the mill.

پرستار زاده نیاید بکار
اگرچه بود زاده شهریار

516. The son of a hand-maid is good for nothing, though his father should be a king. i. e. *No good is to be expected from one of low origin.*

پس از هفت سال این معنی محقق شد بخاقانی
که بورانی است بادنجان و بادنجان است بورانی

517. After thirty years, KHAQANEE discovered that *Booranee* and *Badunjan* were one and the same thing.

پرسیده بکعبه میتوان رفت

518. You may go to the temple of *Mecca* by inquiring the way.

In reply to one who excuses himself from going to any place, by saying that he does not know the way.

پسر که بدگهر افتد پدر چکار کند

519. What shall a father do when the son is of a bad disposition.

پسر نوح با بدان بنشست
خاندان نبوتش گم شد

520. The son of NOAH associated with the wicked; and lost the dignity derived from his father.

پس ماندهٔ گاو را بخر باید داد

521. The leavings of a cow should be given to an ass.

پس ماندهٔ سگ هم سگ را شاید

522. The leavings of a dog ought to be given to a dog.

پس ماندهٔ سگ قابل طهارت نیست

523. The leavings of a dog are not worthy of being purified.

پشت بام رندان و دزدی

524. Do you think to come to the back part of a debauchee's house and commit theft?

Debauchees are generally thieves.

پشت جو می بخشد

525. He bestows barley chaff.

That is, things of no value.

پشم از خایهٔ رندان کم

526. *Lana e testiculis nebulonum.* To express contempt for any thing which has been lost.

پشمی در کلاه ندارد

527. He has no hair on his cap.

It means: 1st. He is very poor. 2d. He has no weight or influence.

پشه جو پرشی بزند پیل را

528. An army of gnats will harrass an elephant.

پنبه دارمی پوشاند

529. He dresses him in stuffed garments, (which make a thin person look stout and portly.)

That is, he flatters or bestows groundless commendations on any one.

پنج انگشت برابر نیست

530. The five fingers are not all alike.

پنبه بر ریشش می نهد

531. *Lit.* He puts cotton on his beard.

1st. He flatters him, to obtain his own ends. 2d. He makes a butt of him.

پند پدر مانع نشد رسوای برادر زاد را

532. The advice of a father has no effect upon him who is wicked from his birth.

پف پشه شمع آفتاب نکشد

533. The breath of a gnat will not put out the sun.

پوست کنده میگوید

534. He speaks his mind freely.

پیچش مار از کجروی اوست

535. The twisting of a snake is from his crooked gait.

That is to say, that people suffer from their bad conduct.

پیران نمی پرند مریدان می پرانند

536. Spiritual teachers do not soar of themselves, but their disciples make them soar.

i. e. They do not spread their own fame, but it is spread by their followers.

پیر شو بیاموز

537. It is never too late to learn. Better late than never.

پیری و صد عیب

538. Old age is equal to a hundred defects.

پیر نابالغ

439. He is an old man, but acts as one who has not arrived at the years of discretion.

پیر من خس است اعتقاد من بس است

540. My saint is but grass, but my confidence in him is sufficient.

Implies that the dignity of a leader, depends on the opinion of his followers.

پیر من هرچه کند عین عنایت باشد

541. Whatever my spiritual guide does, will be a special favor.

پیر زن نمرد تا روز بارانی

542. The old woman did not die till a rainy day.

Spoken of some thing which occurs at a very inconvenient time. The death of an old woman is not considered a subject of any regret, but is very inconvenient if she must be buried in a heavy rain.

پیریکه دم زعشق زند بس غنیمت است

از شاخ کهنه میوه نورس غنیمت است

543. It is a great thing if an old man talks of being in love, and it is equally so if you get fresh fruit from an old branch.

پیش زبان کوتلی نیست

544. There is no hill before one's tongue.

i. e. There is no obstacle to prevent a person from speaking his mind.

پیش از آن که سگ برد چرمینه را

تو ز سگ چرمینه را محفوظ دار

545. Before the dog carry away the leather bag, take care of it.

i. e. Provide against misfortunes before they arrive.

پیش از آن که موش انبان را بزند انبان فریاد میکند

546. The leather complains before the rat attacks it.

پیش از چوب شاه للّه

547. To cry out for pardon before he is beat. See No. 238 of Part II. Section I.

پیش از چوب ناله می کند

548. He complains before he is struck. See above.

پیش از لقمه دهن وا کردن

549. To open one's mouth before the meat is ready. See Part. I. Sect. II. No. 26.

پیش از مرگ واویلا

550. Lamentation before death.

To express a person making a great fuss about a misfortune, which has not yet happened. See No. 547 above.

پیش ازین من هم در این باغ آشیانی داشتم

551. Previous to this, I also had a nest in this garden.

پیش بندي میکند

552. He makes timely preparations; or he paves the way for what is to follow.

پیش پا افتاده

553. Lying at one's feet. i. e. *A thing immediately about to happen, also at one's mercy.*

پیش دروغ گو هرکس لاجواب است

554. No one can argue with a liar.

پیشرو میزند

555. He frightens or deters him.

پیش طبیب مرو پیش کار آزموده برو

556. Don't go to a mere physician, but to a man who has had much practice.

پیش کسي رو که طلب کار تست
ناز بران کن که خریدار تست

557. Go to him who wants you; sport yourself with those who are willing to buy you.

پیش ناظم ناثر و پیش ناثر ناظم
و پیش هردو هیچ و پیش هیچ هردو

558. In the presence of a poet he is a prose writer, and in the presence of a prose writer he is a poet, and in the presence of both he is neither the one or the other, but before him who can write neither poetry nor prose, he can write both.

It is applied to one who boasts of being able to do every thing.

پیغمبر اول دعا برای خود کند

559. A prophet first prays for himself. i. e. *Charity begins at home.*

پیف است مثل پنبه

560. He is spongy (or flabby) like cotton.

Applied to one very corpulent, but stupid and indolent.

پیفه بلوط است

561. He is oak touch-wood. i. e. *Very Irascible.* 2d. He is good for nothing *(as Persian oak is said to be the worse kind of wood used as touch-wood.)*

پیل در گل مانده را شه پیل باید تا کشد

562. When an elephant sticks in the mud, it requires a strong elephant to pull him out.

پیمانه اش پر شد

563. His cup is filled. i. e. *He is at the point of death.*

تا به بینیم که از غیب چه آید بیرون

564. Let us see what will come forth from (the curtain of) futurity.

تا بدوکان خانه ات گروی

هرگز ای خام آدمی شوی

565. As long as thou stickest to the shop of thine house, never O simpleton, canst thou become a man.

تا تریاق از عراق آورده شود مار گزیده مرده بود

566. While an antidote is bringing from Iraq, he that is bitten by a snake may die.

Spoken to one who being desired to do something, immediately puts it off to a distant period.

تا تکان ندهي سیب از درخت نمي افتد

567. Till you shake the tree, the apples will not fall.

i. e. Nothing is to be obtained without exertion. *(Eng.)* It is a poor favor that is not worth asking. Ask and it shall be given you. *(New Test.)*

تا تو آدم شدي من خر شده ام

568. Since you became a man, I have become an ass.

تا تو بمن میرسي من بخدا میرسم

569. Before you come to me, I shall have reached God.

Used by one to express great impatience.

تاتورہ بہوا پاشیدہ اند

570. They have scattered *Datoora* (or thorn-apple) in the air. i. e. The people are all mad.

تاج محمد نور العین آدمیان است

571. The cap (or crown) of MOHUMMUD is a lustre in the eyes of men.

تاجیک زیر لحاف میرسد

572. The citizen dies under his quilt.

Applied to one, who loves ease, and to sleep in a sound skin.

تاخت و تالان نه کار تاجیک است

573. Military exploits are not the business of a *Tajeek*, (or citizen.)

(Lat.) Ne sutor ultra crepedum.

تا خود فلک از پرده چه آرد بیرون

574. Let us see, what fortune itself will produce from the curtain of futurity. *See 564 of this Section.*

تا درمیانه خواستهٔ کردگار چیست

575. Let us see in the mean time what is the will of GOD.

تا در نرسد و عـــدهٔ هر کار که هست
سودی نکند یاریِ هر یار که هست

576. Until the appointed time arrives, the exertions of one's friends are of no avail.

تار گسسته میتوان بست اما گره درمیان می ماند

577. A broken thread may be tied; but a knot will always remain.

i. e. Those who have been once highly offended with one another, will never be sincerely reconciled. See Part II. Section I. No. 748.

تا ریشه در آب است امید ثمری هست

578. While the root is in water, there is hope of fruit.

i. e. While there is life, there is hope.

تار پيري وپود مرگ يک است

579. The woof of old age and the warp of death are the same.

تاريکي شب سرمهٔ چشم موش کور است

580. The darkness of the night is a collyrium for the eyes of the mole.

تاريکي و اشارهٔ ابرو

581. What do you make a sign with your brows in the dark?

Used to express the folly of attempting, what cannot be done.

تا سال دگر مي که خورد زنده که ماند

582. Who will drink wine or remain alive next year?

It is used to express the advantage of our enjoying the present moment.

تا شب نه روي روز بجائي نه رسي

583. If you do not set out at night, you will not reach any place next-day.

تا صدف تانگ نشد پر در نشد

584. The shell was not filled with pearls, until it was contented.

It used to inculcate the policy of contentment.

تا که احمق باقي است اندر جهان مرد مفلس کی شود محتاج نان

585. As long as there are fools in the world, a needy man can never want bread.

(Eng.) A fool and his money are soon parted.

تا مار راست نشود بسوراخ نه رود

586. A snake cannot enter his hole, until he straightens himself.

تا مرد سخن نگفته باشد عیب و هنرش نهفته باشد

587. Until a man shall have spoken, there is no judging of his talents.

i. e. People are betrayed by their conversation.

تا نباشد چیزکی مردم نگوید چیزها

588. If there were not some little matter, people would not say so much.

i. e. There must be some foundation for what all the world says, though it may not be true to its full extent. *(Eng.)* Common fame's seldom to blame; or no smoke without some fire.

تا نفس باقي است راه زندگي هموار هست

589. As long as the breath remains, the road of life is even.

تا وان گرفتن دون همتي است

590. To take a compensation for injury sustained, is the sign of a mean spirit.

(Eng.) Revenge is a despicable passion.

تا یار کرا خواهد و میلش بکه باشد

591. Let us see, which of us is the favorite, and towards whom his inclination lies. *(Said of God.)*

تبانچهٔ روزگار نخورده است

592. He has not received a slap from the hand of fortune yet.

i. e. He has never known what it is to be in difficulties; it also is applied to one, who has no experience of the world.

تبدیل ذایقه مضایقه ندارد

593. There is no harm in changing one's taste.

(Eng.) Variety is charming.

تختهٔ تخت یا تختهٔ تابوت

594. Either the plank of a throne or of a coffin.

(Eng.) Victory or death.

تخت یا تختهٔ

595. Either a throne or a coffin.

(Scot.) Either win the horse or tine the saddle.

تخم تاثیر صحبت اثر

596. The qualities of a tree depend on those of the seed, from which it sprung; and those of a man, on the company he keeps.

ترا باب مي برم وتشنه مي آرم

697. I will carry you to the water, but bring you back thirsty. i. e. *I will tantalize you.*

ترا روز زمین مي زند

598. He presses down the scales.

i. e. He puts an exorbitant price on his wares.

ترازو خسیس است هرسو که زیادت یافت سر فرود آورد

599. A balance is a mean instrument, since on whatever side it finds the greatest weight, on that side it bangs down its head.

Applied to any mean wretch who receiving bribes from two parties, favors that one who pays him most.

ترازو هر دو سر قلب

600. His (or your) scales are false at both ends.

Applied to any false person.

ترازوي زهره ازگراني ستارگان نشکند

601. The balance of VENUS does not break by the weight of the stars.

According to the Persians *Turazoo* or the sign *Libra*, is one of the mansions of VENUS.

تربیت نا اهل را چون گرد گان بر گنبد است

602. Education bestowed on the worthless, is like putting a walnut on a dome. *See No.* 18 *of this Sect.*

ترسان دل را چه پري وچه عفريت

603. To a timid person, a fairy and a demon are equally alarming.

ترکماني اسم جنت مي شنيد گفت آنجا غارت وتاراج هست

604. A Toorkman hearing the name of paradise, asked, is there any plunder or booty to be had there?

Applied to one very rapacious.

ترکي تمام شد

605. He has been overcome; also his stock is expended; he has got to the end of his tether, or he is completely done up.

ترمي آيد

606. He becomes moist. *i. e.* He grows angry.

ترة در کوه بريان است

607. Leeks on a mountain are as good as roasted meat.

تسمه از پشتش مي کشم

608. I will take a thong from his back.

i. e. Flog him well, or flea his back.

تشنگان را نماید اندرخواب ۵ه عالم بچشم چشمهٔ آب

609. The whole world appears a fountain of water to a thirsty man in his sleep.

i. e. That which a man eagerly desires, is present to his mind night and day. See Part II. Sect. I. No. 247.

تشنه در خواب آب مي بيند

610. A thirsty person sees water in his sleep.

تصنيف را مصنف نيکو کند بيان

611. The author can best explain his own composition.

تعریف زیاده بدتر از هزیان است

612. Flattery is worse than abuse.

It is to be regretted, that this saying is not more generally known.

تعظیم صاحب خانه کردن پنبه از ریش حلاج برداشتن است

613. Paying one's respects to the master of the house, is like taking cotton from the beard of a cotton-carder. i. e. *Labor in vain.*

تعظیم کارگران معاف

614. Workmen are excused from paying their respects. (As it would interrupt business.)

تف بر آسمان انداختن

615. To spit towards heaven.

i. e. To throw out calumnies on one whom they will not reach, but will recoil on the calumniator.

تقدیر چو سابق است تدبیر چه سود

616. Where is the use of taking precautions, since what has been pre-ordained must happen.

تقویم پارینه بکار نیاید

617. An old almanac is of no use.

تکانش تا نه دهی نرم نمی شود

618. He will not be softened till you jolt him well.

i. e. He will not listen to reason, till you treat him with severity.

تکبر عزازیل را خوار کرد

619. Pride ruined the fallen angel.

تکلتو زیر سر گذاشته می خوابد

620. He sleeps with a saddle-cloth under his head.

i. e. He lives very hardily, or is content with little.

تکیه بر جای بزرگان نتوان زد بگزاف

621. You ought not to usurp the place of your superiors.

تلوار به تالار نمی رسد

622. A stage is not equal to a hall.

i. e. The mean are not equal to the noble (though they may resemble them.)

تلنگی وضع است

623. He is a perfect vagabond.

تمبچه باید که پر ز توشه بود تمبچه ناید بکار بی توشه

624. The scrip should be filled with provisions; and a scrip is useless to him who has no provisions.

تنخواه بر عالم بالا

625. A bill on the next world.

(*Eng.*) A draft on the pump of Aldgate.

تندرستان را نباشد درد ریش

626. People in health, are unacquainted with the pain of a wound. See Part II. Section I. No. 403.

(*Eng.*) He jests at scars, that never felt a wound.

تنور تا گرم است نان توان پخت

627. You can bake bread as long as the oven is warm.

(Eng.) Make hay while the sun shines.

تنوره آسیا بر روی خود بسته است

628. He shut up a milldam for himself.

i. e. He has reserved a treasure for his own proper use; or has secured an interest in a powerful patron.

تنها پیش قاضی روی راضی آئی

629. If you go alone to the judge, (Qazee,) you will return well pleased.

(Eng.) One tale is good till another is told.

تنبل پای مغ است

630. He is a lazy fellow, who sits at the foot of the date tree.

Applied to one very inactive, who instead of climbing to pluck the fruit, he sits at the foot of the tree with his mouth open to receive such as fall of themselves.

تواضع دو سر دارد

631. Condescension has two heads. i. e. Condescension must be mutual.

تواضع ز گردن فرازان نکو است

632. Condescension from the great is a virtue.

تواضع کم کن و بر مبلغ افزا

633. Less respect if you please and more money.

توبه برای شکستن است

634. Repentance is only made for the purpose of being broken.

(Eng.) Promises are like pie-crust, which are made to be broken.

دیگران به فرمایان چرا خود توبه کمتر می کنند

635. Those who desire others to repent, why don't they repent themselves.

تو پاک باش و مذار ای برادر از کس باک

636. Do you O brother, continue pure and don't fear any body.

تو دان و کارت

637. You know and your business knows.

i. e. I know nothing about it.

دوستی استاد می کند

638. He assists the master; or is so far advanced in his studies, that he takes part of the master's labour on himself.

توشه در شکم به که بر پشت

639. Provisions are better in the belly, than on the back.

i. e. It is better to enjoy one's fortune, than to hoard it up.

تو کار زمین را نکو ساختی ، که بر آسمان نیز پرداختی

640. You have performed the business of this world so well, that you are now engaged in the business of heaven.

Said to one who has failed in any easy affair and wishes at the same time to engage in some arduous undertaking.

توکل نر بود اندیشه ماده

641. Trust in God is the male, worldly cares the female.

i. e. The former is superior to the latter.

تو که این قدر از خواب محظوظی چرا نمی میری

642. You who are so fond of sleep why dont you die at once?

تو لک است

643. He is very prudent.

تو مرا دل ده و دلیری بین

روبه خویش خوان و شیری بین

644. Encourage me and then behold my bravery, call me your own fox, and then you will see me perform the exploits of a lion.

ته میدانی لوطی است

645. He is a perfect vagabond.

تونگری بدل است نه بمال

646. Opulence depends on a generous heart, not upon wealth.

تیر دل رواست

647. He enters the heart.

i. e. He is very insinuating.

تهی دست رو سیاه

648. The indigent are despised, or held in no estimation.

تیر آخر بجگر کافر

649. The last arrow to the infidel's heart.

i. e. The last attempt is generally the most violent and desperate.

تیر چرخ را کمان چرخ باید

650. The arrow of the heavens, requires the bow of the heavens (to shoot it.)

تیر چون تر شود کمان گردد

651. When an arrow gets wet, it becomes like a bow.

i. e. Misfortune makes a proud man bend.

تیرموش پای خود را بهٔ هوا می‌کند که آسمان بالایش نیفتد

652. The titmouse holds up its feet, that the sky may not fall upon it.

Applied to a weak person, who attempts to contend with one much stronger.

تیر یکه از کمان جسته باز نمی‌گردد

653. The arrow once shot, returns, not to the bow.

i. e. That which is past, cannot be recalled.

تیشه را با تراش کار است خواه عود پیش آید خواه چوب

654. It is the business of the axe to cut all that comes before it, whether it be lignum aloes or common timber.

i. e. It is the duty of a servant to obey whatever orders his master gives.

تیغ کج را نیام کج باشد

655. A curved sword must have a curved scabbard.

تیماج از پوست شتر نمي شود

656. Chamois leather is not made of a camel's hide.

i. e. A good work cannot be expected from a bad man. *(Eng.)* You cannot make a silk purse of a sow's ear.

ثابت شدن بدعت قاضی است

657. The proving of a thing, is in the hands of the judge. *i. e. He may do as he chuses.*

ثابت قدم بگفت کسي بد نمي شود

658. A resolute person is not to be diverted from his purpose by the advice of any one.

ثانی ثنین عوج بن عنق است

659. He is the fellow of C.Cj, the son of O.Onuq.

i. e. He is a perfect giant. *For an account of this giant, see* Marracc, in Alcor. p. 231.

ثانی از اول هم بد

660. The second is even worse than the first.

ثواب خواهي نکوئی کن

661. If you wish for future reward, act virtuously.

ثواب راه بخانهٔ صاحب خود مي برد

662. The reward of a virtuous action goes to the house of its performer.

جامه باندازه تن باید برید (یا دوخت)

663. You ought to cut (or sew) your robe, according to the size of your body. See No. 378.

It signifies, that one should expend according to his means.

جامه ندارم دامن از کجا آرم

664. Where shall I get a skirt, who have no robe?

جامهٔ نیکنامي مي باید برید

665. You must cut out for yourself the garments of reputation.

i. e. Strive to maintain a good character.

جانا سخن از زبان من میگوئي

666. O my dear! you speak with my tongue. *i. e. You say what I intended to have said myself.*

It is used both upon occasions of praise and reproach.

جان گرو جامه گرو

667. My soul is in pawn and also my robe.

جان بنان دہ

668. One who gives his life (or soul) for bread.

A miser, or very avaricious person.

جان داده ام که گشته میسر وصال دوست

669. I gave up my life, then I met with my friend.

It means that one has obtained his desires, after having paid dearly for them.

جان بعزرائیل نمي دهد

670. He won't give his life to the angel of death.

Applied to a great miser. See No. 203, and Part II. Sect. I. No. 653.

جاهل ملبس اشتري است زیر جبه

671. An ignorant man gaily attired, is like a camel with a gown on.

i. e. It does not become him.

جاي تنگ است مردمان بسیار

672. The place is small and the people many.

جائي که حسین علیه السلام تشنه بمیرد اگر بریزید باران لعنت بارد جاي آن دارد

673. If where Hoosuen (on whom be peace) died of thirst, it should rain curses upon Yuzeed, it would be right.

جائي که شاهین چنگ زند پاي کبك برقص بر نخیزد

674. Where the falcon strikes his talons, there the partridge cannot get up to dance.

جائي که عقاب پر بر نزد از پشه لاغري چه خیزد

675. Where the eagle cannot fly, what can be expected from a poor gnat.

جائي بنشين كه بر نخيزي

676. Sit in such a place, as you may not be required to get up again. See No. 306.

i. e. Do not exceed the bounds prescribed by your situation.

جاي كل گل باش و جائي خار خار

677. In the place of roses do you be a rose, and the where there are thorns do you be a thorn.

It means, treat people as they treat you. See No. 690.

جاي خر بستن تو اينجا نيست

678. This is not the place for tying your ass.

i. e. You are desired to quit this place.

جاي خود را گرم كرد

679. He has established himself in his situation securely.

جگر جگر است و دگر دگر

680. A relation is always a relation and stranger a stranger.

جُل بر گاو بست

681. He tied a housing on the cow. *i. e. He prepared for the journey.*

Applied to any business, which can be performed without being under an obligation to any one.

جنس ارجنس مذي نيست

682. Animals of the same genus, do not annoy each other

(Eng.) Birds of a feather flock together.

جنسیت علت ضم است

683. Being of the same genus, is a sufficient reason for union.

جنگ دوسر دارد

684. A battle must be mutual; or in war there are two chances.

i. e. Either victory or defeat.

جنگ زرگري مي کنند

685. He wages a goldsmith's war.

i. e. He pretends to fight in order to favor his own designs.

جواب است اي برادر ان نه جنگ است

686. Recollect that this is a reply, O brother, not a war.

Said to one, who is over-bearing in his conversation.

جواب دیگر سوال دیگر

687. Cross purposes.

(Eng.) You talk of chalk, and I of cheese.

جواب جاهلان باشد خموشي

688. Silence is the best reply for the ignorant.

i. e. The best reply to an ignorant man's question is silence.

جور استاد به زمهر پدر

689. The severity of the teacher is better, than the fondness of the father.

(Eng.) Spare the rod and spoil the child.

جواب ترکي بترکي

690. The reply to a *Turkish* question, should be in *Turkish*.

i. e. A rude question merits a rude answer. To give one a Rowland for his Oliver. See No. 677 of this Section.

جو پاي گتل سود ندهد

691. Barley at the foot of the pass is unprofitable.

i. e. It is too late when about to mount a steep ascent to feed a horse, whose strength has been wasted by previous low diet. Preparations for any enterprise must be made in proper time. Kootul in *Turkish* is a steep ascent.

جوز بشکن و طالع به بین

692. Break the walnut, and try your fortune.

It means, that one ought to exert himself and await the result.

جوال خود را مکشا تا کسي کاه دران نه طپاند

693. Do not open your sack, lest some one stuff it with straw.

i. e. Take care of your goods or affairs.

جوال دوز هم از اهل بخیه است

694. A sack-maker is also a taylor.

Applied to one, who with very little skill in any art or science pretends to be an adept. See Part I. Sect. I. No. 48.

جوفروش گندم نما

695. He shows wheat, but sells barley.

Applied to any cheat.

جوهري كه آب مرواريد در چشمش فرو آمده باشد مرواريد
را كي بيند

696. When the water of the pearl, (i. e. the *Gutta Serena,*) has descended into the eye of the jeweller, how can he behold the pearls.

جوز هندي را از دومنهٔ تركي باز نمي شناسد

697. He cannot distinguish cocoanut from wormwood.

(Eng.) He cannot tell a B from a bull's foot.

جوينده يابنده

698. He who seeks will find.

جوي طالع ز خرواري هنر به

699. A grain of good luck, is better than an assload of skill.

جهان ديده بسيار گويد دروغ

700. A man who has seen the world, tells many lies.

(Scot.) A travelled man has leave to lie. *(Eng.)* Old men and travellers lie by authority.

جهد نما تا كه بجائي رسي درد بكش تا بدوائي رسي

701. Exert yourself, that you may succeed, suffer pain, in order to have a remedy.

چارہ نیست در این واقعه الا تسلیم

702. There is nothing for it now, but resignation.

Spoken upon the death of a friend, &c. (*Eng.*) What can't be cured must be endured.

چاه کن را چاه در پیش

703. A pit is in the way of him that digs one; *or* one who digs a pit for another falls into it himself.

چاه کن همیشه در چاه است

704. A pit-digger is always in a pit.

چاه بیژن از زندان ضحاک کم نیست

705. The well of *Bezhun* is not inferior to Zuhhak's prison.

Said when one has met with a second misfortune, which is at least equal to the first that befel him; and also when the misfortune which has happened to one person is equal to that which had occured to another.

چپاو انداخته است

706. He has committed violence or injustice.

Chapao, signifies the royal army's proceeding to plunder any place.

چرا کاری کند عاقل که باز آید پشیمانی

707. Why should a wise man do that, which brings repentance in its train.

چراغ وقت مردن خانه روشن می کند

708. A lamp at the time it is going out, enlightens the house. (*This is often said of a dying person.*)

چراغ روشن مراد حاصل

709. The lamp is lighted and enjoyment is at hand.

Alludes 1. To the practice of lighting lamps at the shrines of holy men, from which religious act the votaries expect the accomplishment of their wishes. 2. To the practice of the *Fuqeers*, called *Nugshbundee*, who go about begging with a lamp in their hands, whence the alms given to him is called *Chiragh*, or *Chiraghee*, as much as to say, "My lamp is lighted, you have now an opportunity of obtaining a blessing by giving me alms." 3. To the habits of libertines, thieves and others, who look to the night, when lamps are lighted, as the favorable season for obtaining their wishes.

چراغ مفلسان نوري ندارد

710. The lamp of the poor gives no light.

چراغ مقبلان هرگز نمیرد

711. The lamp of the fortunate never goes out.

چراغ مرده کجا شمع آفتاب کجا

712. What comparison is there between the lamp which has burnt out and the sun?

It is used in comparing small things with great.

چراغ کسي تا صباح نه سوزد

713. No one's lamp burns till morning. *i. e. One's good fortune does not always last.*

چراغ را نتوان دید جز بنور چراغ

714. You cannot see the lamp, except by the light of it.

چربي از سنگ بر نمي آید

715. Fat does not come from a stone.

Said of a miser, who is often called *Sungdil*, (i. e. stone-hearted) hard-hearted.

جرم جیز

716. Elastic leather.

1. Applied to one, who babbles continually, without allowing others an opportunity of speaking. 2d. Said of one of a mild disposition.

جرتش برده است

717. Yawning or slumbering, has seized him.

i. e. He is idle or indolent and inactive in business.

جرم گاو بدندان می‌جاوه

718. He chews a bullock's hide with his teeth.

i. e. He eats very slowly.

جربی روی حوض می گیرد

719. He collects the grease that swims on the bath.

Applied to a great miser. *(Eng.)* A skin-flint.

چشم فلک درمیان سر است

720. The eyes of the heaven are in the middle of its head.

چشم مور و پای مار و نان ملّا را که دید

721. Who ever beheld the eyes of an ant, the feet of a snake, or the bread of a Moolla, (i. e. a Moohummudan teacher.)

چشم دریده است

722. He is an impudent fellow.

چشم در راه دارد

723. He places his eyes on the road.

i. e. He expects some person or thing.

چشم بد دور

724. Let evil eyes be averted.

When a native wishes to praise any thing belonging to another, he will generally preface it with some such sentence as the above.

چشم گر بینا بود هر روز روز محشر است

725. If a man were wise, he would look upon every day as the day of the resurrection.

چشم از روي دوستان روشن شود نه از باغ و بوستان

726. One's eyes are more delighted by seeing the faces of his friends, than by beholding a garden or a parterre.

چشم دوستان روشن

727. May the eyes of my friends be enlightened.

i. e. May they continue happy.

چشم را گل بدتر از خار است

728. A flower is worse for the eyes than a thorn.

Here is a play upon the word گل which altho' it will be thought to signify a flower, as opposed to خار a thorn, has a different meaning, viz. the ALBUGO.

چفت دروازه بخیلان را نکشاید کسي بغیر تبر

729. None can open the latch of a miser's door without an axe.

چقندر کاشتم زردك برآمد

730. I planted beet-root, but it grew up carrot.

See 157 of this Section.

چکمه بي آب دیدن مکش

731. Do not pull off your boots, till you see the water. See No. 26.

i. e. Do not precipitate any work before the proper time.

چکش مي زند

732. He strikes with a hammer.

i. e. He acts the part of an informer.

چکنم چشم آسمان کور است

733. What shall I do, since fortune is blind.

چنان نماند و چنین نیز هم نخواهد ماند

734. In that way it did not last, and in this way also it will not last.

i. e. The time is always changing.

چندین شکل براي اکل

735. All these appearances are put on for the sake of food.

Applied to a pretended devotee, to express, that his sanctity is assumed from interested motives.

چنگکش بزن

736. Punish him.

چنگك Is a hook in general, and in particular that hook with which elephants are managed.

چلشته خور بد تر از میراث خور است

737. A beggar, who has once been served and still returns daily for more, is worse than a person who lives upon the wealth which has been left him by his relations.

چو احمق درجهان باقي است مفلس درنمي ماند

738. As long as there are fools in the world, beggars will never be in want.

(Eng.) A fool and his money is soon parted.

چو از قومي يكي بيدانشي كرد نه كهه را منزلت ماند نه مهه را

739. When one of a tribe commits an act of folly, there is no distinction between high and low, the whole being dishonored.

See Part II. Sect. I. No. 166.

چوب خدا صدانداره وقتي كه زد دوا نداره

740. God's club makes no noise, and when it strikes, there is no cure for the blow.

چو برگردد فلک کچکول سازد تاج شاهي را

741. When fortune deserts a person, she converts the crown of a king into a beggar's cup.

چوب هرچند سنگين است باب فرو نرود

742. Wood although heavy, does not sink in water.

چو تیر از کمان رفت ناید بشست

743. When the arrow has once quitted the bow, it does not come back again.

چو تیره شود مرد را روزگار ☹ه آن کند کش نیـــاید بکار

744. When misfortune overtakes a person, all his exertions are in vain.

چوچل آمد فرو ریزه پرو بال

745. When one reaches 40, he begins to go down-hill.

چو شصت آمد نشست آمد بدیوار

746. When one reaches 60, he sits leaning against the wall.

چوشد زهر عادت مضرت نه بخشد

747. When a person is accustomed to poison, it won't do him any harm.

چو فردا رسد کار فردا کنم

748. When to-morrow comes, I will do what relates to it.

(*Eng.*) Enough for the day is the evil thereof.

چوکردي با کلوخ انداز پیکار سرخود را بنادانی شکستي

749. When you combat with one who throws clods of earth, you break your own head through your folly.

To describe the folly of having any dispute with the mean and worthless.

چوکفر از کعبه برخیزد کجا ماند مسلماني

750. When infidelity springs up from the temple of *Mecca*, how can the Moosulman faith remain.

Applied when one of respectable character, who ought to be an example to others, is guilty of a shameful crime.

چو کار از دست رفت ندامت چه سود

751. When the business has slipped through one's fingers, where is the use of repentance.

چوگان تواضع کرد گوي برد گوي سرشختي کرد سرزنش ها خورد

752. The club humbled himself and gained the day, the ball exalted himself and got many blows on the head.

چومه بهاله نشيند دليل باران است

753. When there is a halo about the moon, it is a sign of rain.

چومیدان فراخ است گوي بزن

754. When the plain is spacious, strike the ball.

i. e. Profit by an opportunity when it offers. (*Eng.*) Make hay while the sun shines.

چومیرد مبتلا میرد چوخیزد مبتلا خیزد

755. When he dies, he dies involved in affliction, and when he shall arise (from the dead,) he shall arise in affliction.

چون اجل آید بپای خویش به گور رود

756. When the fatal hour is come, a man walks to his own grave.

چو نام سگ بری چوبی بکف گیر

چو نام شه بری قالیچه انداز

757. When you speak of a dog, take a stick in your hand; when of a king spread a carpet.

چو نرمی کنی خصم گردد دلیر

758. When you become slack, the enemy becomes bold.

چون قضا آید طبیب ابله شود

759. When fate arrives, the physician is a fool.

چون معانی جمع گردد شاعری آسان بود

760. It is easy to write poetry, when you have fixed upon the subject.

It is used to express that when the materials for any work are once collected, it may easily be completed.

چون دم برداشتم ماده برآمد

761. When I lifted up the tail, I found it was a female.

To express that a person on whom one has relied much, and who has made great professions of friendship, has, when put to the proof, entirely disappointed those expectations.

چون از گلو فرورفت چه حلوا چه زهر

762. When it (food) has once gone down the throat, it signifies little, whether it be sweet or bitter.

This saying is often used by a miser, in reply to a person, who inquires the cause of his not living in better style; or is said by a miser, as a consolation to himself for his uncomfortable mode of living.

چون برجیس را روز بد آید درکشت عطارد خوشه چیند

763. When misfortune overtakes (the planet) JUPITER, he becomes a gleaner in the field of MERCURY.

چون سنگ را معرفت باشد زر پیش او سر فرو آرد

764. When the gem is known, then gold acknowledges its inferiority.

چون کار ز دست رفت فریاد چه سود

765. Where is the use of complaint, when you have lost the business.

چون گوش روزه دار بر الله اکبر است

766. As the ear of one who fasts, anxiously expects the call to prayer.

A simile, descriptive of anxious expectation. The fast of *Rumzan* lasts from morning till sun-set, which time is announced by the call to evening prayer,—ULLAHOO UKBUR, (or GOD is great,) when eating is permitted.

چون نباشد

767. Why should it not be so?

See No. 777.

چون و چرا درمیان شان نیست

768. The greatest concord subsists between them. (*Lit.* There is no why nor wherefore among them).

چه آب بیارند وچه سبو بشکنند

769. Those who bring water and those who break the pitcher, are treated alike.

Spoken of one, who does not discriminate between those, who serve him well or ill. See Part II. Sec. I. No. 484.

چهار پارا چهار روز آزمایند ودو پارا دو روز

770. Give a quadruped four days trial and biped two.

چه باک از موج بحران را که باشد نوح کشتیبان

771. What fear need he have of the waves of the sea, who has NOAH for his pilot.

چه تلیت و چه دغرماچ

772. What is *Tuleet*, and what is Dooghurmach? *Tuleet in Persian* and Dooghurmach in *Turkish*, signify a mess made of broken bread and milk, either sweet or sour.

It is said that a *Persian* and a *Turk* travelling together, having got some sour milk, one insisted on making *Tuleet*, and the other Dooghurmach, till they had nearly quarrelled, when a third person came up, who explained that they both meant the same thing. The phrase is applied to a dispute about words, both parties being agreed on essentials.

چه توان کرد مردمان اینند باهمین مردمان بباید ساخت

773. Since these creatures are called men, there is no remedy, we must put up with them such as they are.

چه خوش باشد که بعد از انتظاري بامیدي رسد امید واري

774. How agreeable is it for a person who has been kept long in expectation, at length to succeed according to his wishes.

چه خوش بود که بر آید بیک کرشمه دو کار

775. What a happy thing it would be, if we could perform two things at one glance. See Part II. Sect. I. No. 143.

چه خوش گفته است سعدي در زلیخا

الا یا ایها الساقي ادر کاساً و ناولها

776. How excellent is the observation of Suudee in his Zuleekha, (*a work composed by* JAMEE:) "Take care O cup-bearer to push round the bottle, (*lit.* the cup) and make us drink." (*These words are not to be found in the* Zuleekha, *but in* Deewan *of* Ḥafiz.)

The above lines are applied to mere pretenders, and also to those who are guilty of inconsistent false representations.

چه خرش چرا نبا شد

777. How excellent, why should it not be so?

When a boaster talks of what he has done or what he shall do, another ironically replies in the words of the proverb. See No. 767.

چه علي خواجهٔ وچه خواجه علي

778. There is no difference between Ụlee Khwaju and Khwaju Ụlee.

(Eng.) *There is six of the one and half dozen of the other.* See No. 772.

چه گویم که ناگفتنم بهتر است
زبان دردهان پاسبان سر است

779. What shall I say? I had better be silent, as the tongue is the guard of the head.

چه مردي بود کز زني کم بود

780. What kind of a man is he, who is inferior to a woman?

چه نسبت خاک را با عالم پاک

781. What connexion is there between earth and the world of purity?

A reply to one, who compares any person or thing to one greatly superior or inferior.

چیزي بده درویش را چیزي مگو درویش را

782. Give something to a *Durvesh*, but say nothing to him. i. e. Let him do as he pleases.

چیز یکه نیابي مجو

783. Do not search for what is not to be found

چين ابرو نمي توانست د يد

784. No one can behold a frown. i. e. Bear with a frown.

چيني شكسته صدا نمي كند

785. A broken cup makes no noise.

حاجت مشاطه نيست روى دلا رام را

786. The face of a beloved mistress, requires not the art of the tire-woman.

The same sentiment is elegantly expressed in the following lines by Sir WILLIAM JONES.

" In vain with love our bosoms glow;
" Can all our tears, can all our sighs
" New lustre to those charms impart?
" Can cheeks where living roses blow,
" Where nature spreads her richest dies,
" Require the borrow'd gloss of art?"

حاجي حاجي را درمكه مي بيند

787. One pilgrim sees another at *Mukku.*

It means, that pilgrims are sure to meet at Mecca, whatever may be the case elsewhere.

حاصل تحصيل حاصل بوده است

788. The produce of our acquirements, is worth nothing.

حاكم تمام گوش مي بايد

789. A judge ought to be all ears.

حالا تخته بر سر استاد مي زند

790. Now he strikes his master on the head with a plank. i. e. He treats him with disrespect; it also means, that he excels him.

حال خوش آمد تازه روزگار

791. Immediate flattery renews one's service or fortune.

حب وطن از ملک یا تخت سلیمان خوشتر

792. The love of one's country, is preferable to the kingdom (or throne) of SOLOMON.

حرارتش فرو نشست

793. His anger is appeased.

حرام خوردن و شلغم

794. What! shall I eat forbidden food and yet be content with turnips?

حرام زاده دیر آشنا زود رنج مي باشد

795. The friendship of an ill-disposed person, is hard to acquire, and easily lost.

حرف بد بر زبان بد باشد

796. A bad word is always on the tongue of a bad man; but should the word زبان be read without the Izafut, it will be translated thus: *A bad word does not suit the tongue.*

حرف حق بر زبان شود جاری

797. The word of truth flows from the tongue.

It means, that whatever precautions are taken to conceal the truth, that at last it will come out.

حرف را پوست کنده باید گفت

798. A man ought to speak his mind without reserve.

حریص محروم می باشد

799. The covetous man is always in want, (or always disappointed.)

حریف باخته باخود همیشه در جنگ است

800. A person who has lost at play, is always at war with himself.

حریف حریف خود را می داند

801. One rival knows another. See No. 470 of Part I. Section I.

حریف حریف را می شناسد

802. Enemies mutually know one another. See Part I. Sect. I. No. 470.

حساب دوستان در دل

803. Accounts between friends, are kept in their hearts.

i. e. Friends keep no account of what they give to each other.

حسن چون بي پرده شد زنهار گرد او مگرد

804. When beauty is without shame, don't pursue it.

حسن خدا داد را حاجت مشاطه نيست

805. A person who is naturally beautiful, requires not the aid of the tire-woman. See No. 786.

(Eng.) When unadorned, adorned the most.

حشر غلامان علي با علي حشر غلامان عمر با عمر

806. The resurrection of the followers of Ụlee will be with Ụlee, and those of O̧Omur with O̧Omur.

حق بر زبان جاري

807. Truth flows from the tongue.

See No. 707.

حق خود خواستن کم از گدائي نيست

808. To ask one's right (of you) is nothing better than begging.

Addressed to one who withholds a just claim and adds insult to injury, by treating the claimant with contempt.

حق بحق دار ميرسد

809. The lawful owner gets his rights, in the end.

حق نمک نگاه بايد داشت

810 Gratitude is an indispensable duty

حکایت از مثل بیمثل شود

811. A story by means of a simile becomes incomparable.

There is a play upon the word مثل which cannot be retained in the translation.

حکمت بلقمان آموختن

812. To teach Æsop wisdom.

(Eng.) To teach one's grand-mother to suck eggs.

حکم حاکم مرگ مفاجات

813. The orders of a ruler are like a sudden death.

It means, that they must be instantly obeyed, there being no remedy against them.

حلوا بکسي مده که محنت نکشیده

حلوا بکسي ده که محبت نچشیده

814. Don't give sweetmeats to a person who has not laboured for them; and give sweetmeats to him who has not tasted of love.

حلوا خوردن را روي باید

815. A mouth is required even for eating sweetmeat.

To express, that a person is unfit for the employment he has undertaken though an easy one.

حلوا گفتن دهن نشیرین

816. Repeating the word حلوا (or sweetmeats) does not make the mouth sweet.

حلواي بي دود

817. Sweetmeats without smoke.

Spoken of any thing without defect.

حوران بهشتي را دوزخ بود اعراف

ازدوزخيان پرس که اعراف بهشت است

818. To the nymphs of paradise, purgatory would be hell, and ask the inhabitants of hell, if purgatory to them would not be paradise.

حيف دانا مردن و افسوس نادان زيستن

819. What a pity that a wise man should die and an ignorant one live.

حيله جورا بهانه بسيار است

820. A lazy man has many excuses.

خاطر دابر عزيز و برگ گل نازک تر است

821. The gratification of my beloved is dear to me, and the leaf of the rose is very delicate.

Spoken by a person, who is so situated that he cannot oblige one friend without offending another, who is equally dear to him.

خاک از تودهٔ کلان بردار

822. Take up earth from a large hillock. *i. e. If you have occasion to ask favors, ask them from the great and generous.*

خاك برفرق بي كسي بادا

823. A plague on want of friends!

خاك در عزيزان آسايش ديده مشتاقان

824. Even the dust lying at the door of friends is pleasing to the eyes of those who wish to visit them.

خاكش از خونش بهتر

825. His ashes are better than his blood.

خاك شو پيش از آن كه خاك شوي

826. Become dust (i. e. be humble) before thou *art reduced* to dust (i. e. diest.)

خاك ذل از عبير معزولي به

827. The dust of employment is preferable to the Ụbeer (or fragrant powder) of dismission.

خاك غربيل را نشايد وخشت آسيا را

828. Earth is not fit to be put into a sieve, or bricks to be ground in a mill.

خالوخرت بچند

829. Oh uncle! what is the price of thy ass?

It is spoken by a person who is found fault with by another without sufficient cause, as much as to say, I gave you not the least provocation for what you have done.

خالوخري راشناخت

830. My uncle has scraped acquaintance with an ass.

Spoken of one who has formed an intimacy with a worthless, or foolish person.

خالي دست روسياه

831. A poor man is despicable, (in the eyes of the world).

خالي كن و پركن كه همين مي پايد

832. Empty (your own stores) and fill (or satisfy the desires of others), for this alone remains (or is permanent wealth.)

An exhortation to acts of beneficence and charity.

خاموشي زبان سوسن غماز آزادگي اوست

833. Silence of the tongue of the *Sosun* is the tell-tale of it's freedom.

There are four kinds of the *Sosun* or lily; the white kind is called *Sosunt azad. i. e. The free lily*, having ten division in the flower each resembling a tongue.

خاموشي علامت رضا است

834. Silence is a mark of consent.

(*Eng.*) Silence gives consent.

خانه پر شيشه را سنگي بس است

835. One stone is enough to destroy a house, which is made of glass.

خانه گرچه تنگ وروزي فراخ

836. The house though small, contains a great deal of provision.

خانه جدا گور جدا

People ought to have separate houses, as they have separate graves.

خانهٔ خالي ديو ميگيرد

838. Demons take possession of an empty house.

خانهٔ خواجه گردگان بسيار

839. There are many walnuts in the gentlemen's house. i. e. What the better will you be of that.

خانه درويش را شمعي به از مهتاب نيست

840. The moon is the best light that a poor man can have in his house.

خانهٔ دوستان بروب و در دشمنان مكوب

841. Sweep the houses of your friends, but knock not at the doors of your enemies.

خانهٔ مروّت خراب

842. The house of the generous is soon ruined. i. e. A generous man always suffers, or is ill used by the world.

خانه ويران مي شود چون طفل گردد خانه دار

843. A family goes to destruction, when a boy becomes the head of it.

خانی در خانه رائی در بازار

844. Some people (Moosulmans now-a-days,) are called *Khans* or lords at home, and others (*Hin-doos,*) are styled *Rae's* or princes in the market.

خبر آورده است

845. He has brought us news.

Spoken ironically of one who utters something in a company totally irrelevant or idle, or communicates as news, something, which was well known to every body.

(*Scot.*) Piper's news.

خبر حضرت همه معتبر

846. What your honor says, is all perfectly true.

This is also often used ironically.

خدا با خلق و خلق با خدا

847. God is with the people, and the people with God.

(*Lat*). Vox populi vox Dei. See Part. II. Sect. I. No. 320, and 559.

خدا خررا دید شاخش نداد

848. When God beheld the ass, he gave it no horns.

خدائیکه بالا و پست آفرید

زبر دست زبر دست دست آفرید

849. God who hath created the heavens and the earth, hath also created one more powerful than another.

خداداري چه غم داري

850. If you have God as your protector what a[illegible]on have you?

خدا نيكه دندان دهد نان دهد

851. God who gives teeth also gives bread.

خدا را ندیده اند بعقل شناخته اند

852. No one hath seen God, yet we know his existence by reason. See Part. II. Sect. I. No. 544.

خدا كه مي دهد نمي پرسد كه كيستي

853. When God gives to any one, he never asks who art thou.

خدا گير شوی و روستا گير نه شوي

854. Place yourself under the protection, of God, and not that of a clown.

To describe the barbarity and unforgiving disposition of those people.

خدا ميدهاند خدا ميدهد

855. God gives and makes others to give.

A reply made to one, who is always reproaching another with the favors he has conferred on him.

خدا ندهد سليمان كي دهد

856. If God won't give, how can Solomon give.

خدائي جهان را جهان تنگ نيست
كميت مرا نيز پا لنگ نيست

857. The kingdom is extensive and my horse is not lame in the feet.

This is supposed to be spoken by one, who has been discharged from some employment; meaning, that he shall be at no loss for service elsewhere.

خر اگر جل اطلس پوشد خر است

858. Should an ass put on a satin cover, still he is an ass.

(Eng.) An ass is but an ass, tho' laden with gold.

خران را كسى در عروسي نخواند
مگر آن زمان كاب و هيزم نماند

859. No one has any occasion for asses at a marriage, except when there is a want of water and firewood.

خر بكرايه گيره از منت برآ

860. Hire an ass and free yourself from an obligation.

خر پيله ور است نه سلامتي خود مي خواهد نه
خير صاحبش

861. He is a pedlar's ass, he neither seeks his own safety nor his master's advantage.

Applied to a faithless, good for nothing servant, who wastes his master's substance. The pedlar's ass being fatigued with his burden, throws himself carelessly down any where, without considering what injury either himself or his load may sustain.

خر بار بر به از شیر مرده م در

862. An ass that carries burthens, is better than a tiger that tears men to pieces.

(Eng.) An ass that carries a load, is better than a lion that devours men.

خر بسته بهتر اگر چه دزد آشنا باشد

863. It is safer to keep your ass tied up, altho' the thief should be your friend.

خر بوزه بخور ترا بفالیز چه کار

864. Eat the musk-melons! what have you to do with the field where they grow? i. e. *Take what I give you and ask no questions.*

It means, that we should enjoy the good things that are offered to us, without puzzling ourselves with unnecessary enquiries, regarding whence they were obtained. See Part II. Sect. I. No. 78.

خربوزهٔ شیرین کمبختي نفران

865. When the musk-melons are sweet, it is unfortunate for the servants. *(For then the master eats them all himself.)*

خربوزهٔ شیرین نصیب شغال است

866. The sweet musk-melons fall to the lot of the jackal. i. e. *The undeserving are generally the most fortunate.*

خرچه داند بهاي تنگ و نبات

867. What does an ass know about the price of loaf-sugar and sugar-candy?

خر را با پودینه چه کار

868. What has an ass to do with mint? i. e. *An honorable office loses its respectability, if conferred on an unworthy man.*

خر را خدا شاخ نمیدهد

869. God gives no horns to the ass.

خرس را تگ آهو

870. Can the bear acquire the gait of the deer?

خرس در کوه بوعلی سینا است

871. A bear is Avicenna in the mountain.

That is, a very ignorant person passes for wise among those, who have less knowledge than himself. See Part II. Section I. No. 450.

خر عیسی اگر بمکه رود چون بیاید هنوز خر باشد

872. Let the ass (even) of JESUS, go to *Mecca*, when he returns he will be still an ass.

That is, no society or place will change a man's nature.
(Eng.) Jack will never make a gentleman.
(Lat.) Ex quovis ligno non fit Mercurius.

خر عیسی بآسمان نرود

873. The ass of JESUS does not go to heaven.

خر که جو دید کاه نمی خورد

874. When the ass sees barley, he does not eat hay.

Applied to a person, who won't take one thing, when he can get a better.

(Eng.) Sworn at Highgate.

خرگوش و دم بریده را نمي خرند

875. People don't purchase an ass, with his ears and tail cut off.

i. e. No one willingly buys any thing that is defective.

خر ما را پوست به از مغز

876. The skin of the date, is better than the kernel.

Applied, when that which ought to be good, proves bad, and what generally is bad, happens to be good.

خروس بي محل يا خروس بي هنگام است

877. A cock (crowing) out of time; (which is esteemed very unlucky.)

Said of one, who speaks out of season.

خر همان خر است پالا نش بدل شده است

878. This is the self-same ass, only the pack-saddle has been changed.

Applied to an upstart, who plumes himself on his newly acquired wealth. See Part I. Sect. I. No. 151.

خر یکه از خري بماند دم وگوشش مي برند

879. When an ass quits his asinine qualities, his ears and tail are cut off. i. e. *It is improper to act contrary to one's nature, or quit one's own sphere.*

It may also be translated thus; when an ass is not able to keep up with others, they cut off his tail and ears, as a mark of his being unfit for further service. It is in this case applied to a person, who is unable to perform the duty assigned to him, as well as his fellows.

خري نيفتاد خيكي ندريد

880. No ass has fallen down, nor has any bag burst.

Said to a person, who is desirous of obtaining something gratis; as much as to say, there is no picking for you here.

خسر قرمصاق شرعيست

881. A father-in-law, is a lawful pimp. i. e. *He gives away his daughter in marriage to another man.*

خصم چون پشت دهد هيچ مگو

882. When the enemy retreats, say nothing, i. e. *Let him alone.*

خصم خصم خود را ميشناسد

883. One enemy knows another. See Part I. Sect. I. No. 434 and 470.

خفته را خفته كي كند بيدار

884. How can a man who is asleep himself, awaken another who is also asleep. See Part I. Sect. I. No. 205.

خلاف راي سلطان راي جستن
بخون خويش باشد دست شستن

885. To strive to think differently from the king, is to wash the hands in one's own blood.

خلعت غفران گناه را بپوشد

886. The robe of (divine) forgiveness, covers (all) crimes.

خلق خدا ملک خدا

887. We are God's creatures, and the world belongs to God alone.

خلوت از اغیار باید نی ز یار

888. You ought to retire from strangers, not from your friends.

خموشی بهتر

889. Silence is good. See Part II. Sect. I. No. 721.

خندهٔ مردم ازشادی باشد و خندهٔ بوزنه از غم

890. Men laugh from pleasure, and monkies from pain.

This saying is used when two opposite causes produce the same effect.

خندهٔ گل گریهٔ گلاب بارآرد

891. The laughing (i. e. the blowing) of the rose, produces as fruit, the tears of rose water.

خواب یك خواب است و باشد مختلف تعبیرها

892. The dream is the same, but it's interpretations are various.

خواب آسایش جان است

893. Sleep is the repose of the soul.

خواب چهار پهلو میکند

894. He sleeps on his back,

1. Said of one, who has gorged himself. 2. Or of one who has slept a long time without being disturbed.

خواب خرگوش میکند

895. 1. He sleeps like a hare, i. e. *he is negligent.*

2. He pretends to be asleep.

خواجه آنست که باشد غم خدمتگارش

896. He is a proper master, who has a feeling for his servants.

خواجه چون زر دید خندید

897. When the gentleman beheld the gold, he laughed.

Spoken of one whom nothing but money can put in good humour,

خواجه داند بهای شاخ نبات

898. KHWAJU (ḤAFIẒ) knows the value of SHAKHI NUBAT (his mistress).

It means that he only estimates the worth of a thing, who has occasion for it.

خواجه سرا اگر ولی است صادر مخطا

899. If a eunuch were (like) a saint, still he is a wicked fellow.

خواست خدا را چاره نیست

900. There is no help against the will of GOD.

i. e. It is vain to strive against fate.

خوبه شد که بیل نبود

901. It is fortunate that it is not the spade (itself.)!

In former times it is related that the son of the Qazee of Isfuhan, being displeased with his father left his home; it so happened that his way lay through a certain garden, where he spent the night upon its borders; in the morning, for the purpose of bathing he entered the stream that passed by the garden. The gardener, who was engaged in watering the garden, perceiving that the supply of water was cut off, in consequence of the youth having broken down the mound, that caused the water to flow into the garden, got into a great rage, and seizing the handle of a spade, he came out of the garden, when he beheld the youngman bathing in the rivulet, and whose head was still under water; he immediately struck him such a blow on the head as made him cry out with pain, when raising his head above the water, and beholding the gardener with only the handle of the spade, he instantly exclaimed, in words of the Proverb. [Mirza Roohoollah.]

خوان نه کشیدن یک عیب و کشیدن صد عیب

902. Not to entertain, subjects a person to a single reproach, but entertaining, to a hundred.

خود نصیحت و دیگرانرا نصیحت

903. He is infamous himself, and (still) he gives advice to others!

Said of a person who has more need of advice himself than of giving it to others.

خود بین و خود آرا زهنر محروم است

همچو طاؤس که پر زینت و کم پرواز است

904. He that is self conceited and fond of dress, is destitute of valuable qualities, like the peacock that is very beautiful, but cannot fly far.

خود غلط انشا غلط املا غلط

905. He is wrong himself, his composition is wrong, his orthography is wrong. i. e. *He is wrong in whatever he undertakes.*

خود کاشته ام

906. I have sown it myself. i. e. *I am the cause of my own suffering.*

خود کرده را درمان نیست

خود کرده را چه درمان

907. There is no remedy for the mischief that a man brings on himself.

خود کشتهٔ و خود تعزیت میداری

908. What, do you mourn for him, whom you yourself have murdered?

خود پسندي جان من برهان نادانی بود

909. Self-conceit, oh my dear! is a proof of ignorance.

خود پسند پسند خلق نیست

910. A self-approving person is not approved of by the world.

خورجین پر بار دارد

911. His saddle-bags are well filled.

Applied to one who is well provided, or rich; and in particular to one who has received a rich portion with his wife.

خورده نه برده نا حق درد کرده

912. He has neither eaten any thing (which might cause indigestion), nor lifted a load, (which might strain his back) and yet has a pain in his kidneys.

Applied to one who suffers misfortune or persecution without guilt.

خورده همان به که به تنها خوري

واي بران خورده که تنها خوري

913. That food is good which thou eatest in company with others; alas! what miserable food is that which thou eatest by thyself.

خورشید روي همه سیاه کند وروي ماه سپید

914. The sun makes the face of every one black, but makes the face of the moon white.

Said of a tyrant who does much harm and little good.

خوشامد کردی خوش آمدي

915. If you flatter, you are welcome.

خوشامد هر کرا گفتي خوش آمد

916. Flattery is acceptable to all.

خوشامد گو همیشه تازه رومیباشد

917. The flatterer is always prosperous.

خوش حال کسانیکه بهر حال خوش اند

918. Happy are they, who, in every situation are contented.

خوش حال کسي که یار ازاو یاد کند

919. Happy is he, whom the object of his affection recollects.

خوشحال کسي که خر ندارد
از کاه و جوش خبر ندارد

920. Happy is he who has no ass; as he has no cares about its hay and barley. *See No.* 166 *of this Section.*

خوش خوخو یش بیگانگان است و بد خو بیگانهٔ خویشان

921. People of a good disposition, become friends to strangers, and those of a bad, are strangers to their friends.

خوش سخن باش تا امان یابي

922. Be mild in your conversation that you may remain safe.

خوش عیش کسیکه زن ندارد

923. He is a happy man who is not married.

خوش وقت کسي که خر ندارد

924. He spends his time happily who has no ass.

See No. 166 of this Section.

خوشه یکسر دارد

925. A bunch (of grapes) has but one stalk.

Said to a person by way of advice; recommending him to apply all his time, or powers, to one object, as the surest way of succeeding.

خون حسن و حسین دم الاخوین نیست

926. *The blood of* Ḥusun and Ḥoosuen *is not* dum-ool ukhwuen *(literally the blood of two brothers, but in this place it signifies dragon's blood.)*

Applied to two things having the same name but very different qualities.

خون را بآب شویند خون را بخون نشویند

927. People wash out blood with water, not with blood.

خون فلاني سرخ تر از خون فلاني نیست

928. The blood of one is not more red than that of another; i. e. *one man's blood is as good as that of another.*

Said by way of appeasing those who are disposed to fight.

خوي بد در طبیعتي که نشست

نرود جز بوقت مرگ از دست

929. When a bad habit has once settled upon a person, it won't leave him until he dies.

خوي بد را بها نه بسيار

930. One of a bad disposition makes many excuses.

خويشي بخوشي و سودا برضا

931. Connection depends on reciprocal inclination, and a bargain on mutual consent.

خويش اند كه در پي شكست خويش اند

932. They are relations who are seeking the destruction of their relations; (when in fact they are seeking their own destruction, the word خويش signifies *self* as well as *kinsman.*)

خويش و قوم شمشير بند دارد

933. His tribe and family are all armed.

i. e. He is powerfully protected.

خيار از دو برگكي پيدا است

934. The cucumber is distinguished when it has only two little leaves. i. e. *The child discovers what the man will be.*

داد حق را قابليت شرط نيست بلكه شرط قابليت داد او است

935. For the gifts of God no qualifications are required, but qualifications require the gifts of God.

داشته آید بکار گرچه بود زهر مار

936. If you put by a thing it will be of use to you, (some time or another) should it even be the poison of a snake.

(Eng.) A store is no sore.

داغ بالاي داغ

937. One blot upon another. i. e. *One misfortune upon another.*

دام بي دانه نباشد

938. A snare is not without a bait.

Spoken as a caution to guard one against the fair speeches of another.

دامن پاك را كه با دامن آلوده بندند پاك هم پليد شود

939. When people tie a clean garment to a dirty one, the clean one also becomes sullied.

دامن كشان ميرود

940. He or she walks gracefully.

دانا باشارة ابرو كار كند و نادان بزخم چوگان

941. A wink is sufficient guidance for a wise man, but a fool requires the blow of a club.

دانشمند را دست كوته به از دستار دراز

942. It is better for a wise man to have a short arm, (i. e. *not to take bribes*) than to wear a long turban, (i. e. *to cut a dash.*)

There is a play on the word دست *Dust*, which cannot be expressed in the translation and can only be relished by a *Persian* scholar.

دانه گندم ازدانه مروارید قیمتی تراست اگروقت گرسنگی پیدا شود

943. A grain of wheat is more valuable than a pearl, if to be had at the time you are prest with hunger.

دایماً یکسان نباشد کار دوران غم مخور

944. The operation of fortune is not always the same, therefore dont grieve.

دایه مهربان تر ازمادر است

945. Is the nurse kinder than the mother?

درآرد طمع مرغ و ماهي به بند
بدوزد شره دیده هوشمند

946. Covetousness brings fowls and fish into the net, it also sews up the eyes of the wise man.

در برابر چو گوسپند سلیم
در قفا همچو گرگ مردم خوار

947. When you are present (he is as) meek as a lamb, but when absent (he is) like the wolf, a devourer of man.

در بلا بودن به از بیم بلا

948. It is better to be actually in misfortune than to be in dread of it.

در پاي تو ريزم آنچه در دست من است

949. Whatever is in my hand, I lay at your feet.

Spoken to a friend who makes a request. As we say in *English*, "Whatever I have got is at your service." See No. 243 of this Section.

در جنگ حلوا بخش نمي کنند

950. Sweetmeats are not distributed during a battle. See Part II. Section I. No. 976.

درخانه اگر کس است يک حرف بس است

951. If there be a man of sense in the house, one word will suffice.

(Eng.) A word to the wise.

در خانه آرد ني و در کوچه دو تنور

952. There is no flour in the house, (yet) there are two ovens at the *outer* street gate.

Applied to an indigent man who wishes to be thought rich.

درخانهٔ خدا دايم باز است

953. The gate of the house of God is always open.

درخت کاهلي کفر آورد بار

954. The tree of idleness, produces the fruit of impiety.

(Eng.) An idle person is the devil's play fellow; or idleness is the mother of vice, the step-mother to all vices.

درختي كه اكنون گرفته است جاي
به نيروي مـــردي بر آيد زپاي

955. The tree that has only just taken root, may be pulled up by the strength of a man.

درختي كه از وبهي بكسي نرسد به بي آبي خشك به

956. The tree which does no one any good, had better die for want of water; as the words وبهي and بي آبي also signify a quince, the saying may be translated thus. *That tree from which no one can get quinces, had better die without bearing that fruit.*

درخت گردگان با اين بزرگي
درخت خربزه الله اكبر

957. If the walnut tree be so large, how enormous must the water-melon tree be!

Supposed to be spoken by one who saw the walnut tree for the first time, but had never seen water-melons growing. It is used to illustrate the folly of judging from a loose anology.

درد را پيش دردمند بگو

958. Tell your grievances to a man of feeling.

دردا كه طبيب صبر مي فرمايد وابن نفس حريص را شكر ميبايد

959. Alas, that the Doctor prescribes صبر aloes (or patience) (either of which are bitter) and this greedy appetite of mine wants sugar.

درد بکش تا بہ دوا ئے رسی

960. Suffer pain that you may get medicine.

i. e. Perform some service that you may be entitled to a reward.

درد زا خدا بدوستان خود میدهد

961. God afflicteth those whom he loves.

درد شکم را نان جو بہانہ

962. A colic is (falsely) ascribed to the eating of barley bread.

Applied when any one assigns an occasional cause for any evil, that is constant.

درد عاشق نشود بہ زمدوا ئے طبیب

963. The pains of a lover, cannot be cured by the remedies of a doctor.

دردم از یار است و درمان نیز هم

964. Both my pain and my cure proceed from my beloved.

در سنگ خارا قطرۂ باران اثر نکند

965. A drop of rain makes no impression on a hard stone.

It means that words make no impression on a hard hearted fellow.

در طریقت هرچه پیش سالک آید خیر اوست

966. Whatever difficulties the religious travelley meets with in his road, they are for his good.

درعفو لذتیست که درانتقام نیست

967. There is a peculiar pleasure in pardon, which is not to be found in revenge.

درعین اختیارمرا اختیار نیست

968. In the midst of choise and I have no choice.

It means that although man is a free agent, he has no will of his own.

درغورکي مویز

969. This unripe grape has already the properties of a raisin.

Spoken of a very young person, with the understanding and gravity of age, i. e. He has an old head on young shoulders. It is also applied to a young man who assumes the manners of age, which don't become him.

درقصص انبیامضاحک نگنجد

970. In relating the history of the Prophets, no jests should be introduced.

درکه میکوبي و خانه که میپرسي

971. At whose door do you knock, and whose house do you enquire for?

Said to a person who interferes in an affair, which does not concern him.

درمان بکسي رسدکه درد ے دارد

972. Medicine is given to him who is sick.

درمقام تشنگي هزارمروارید بقطرهٔ آبي نیرزد

973. When one is thirsty, a thousand pearls are not worth one drop of water.

درمیان دریا گرد میخواهد

974. In the midst of the sea he asks for dust.

i. e. He makes an unreasonable demand.

بهتر نیستی مردن به که حاجت پیش کسی بردن

975. It is better to die of want, than beg from any one.

درویش هرکجا که شب آمد سرائے اوست

976. In whatever place a beggar happens to be, when night comes on, there he takes up his abode; or the beggar is at home wherever he goes.

درویشی زوال ندارد

977. Poverty suffers no diminution.

دروغ گورا تا بخانه باید رسانید

978. You ought to accompany a liar to his house.

دروغ گویم بروے تو

979. I tell you a lie to your face.

Used to contradict the assertion of the speaker; meaning, "You tell me a lie to my face."

دروازۂ شهر میتوان بست

نتوان دهن مخالفان بست

980. You can shut the gate of the city, you cannot shut the mouth of your enemies.

i. e. People will speak their minds.

درود گر بي سرزنش کار نکند

981. A carpenter does no work without threats.

درود گر تیشه برائے خود میزند

982. A carpenter uses his adze for his own benefit.

See Part II. Section I. No. 226.

هرکار یکه در اوّلي نخست بین

رخنهٔ بیرون شدنش کن درست

983. Whatever task you set about, first see how you can get out with safety.

هرکه بنگري بهمین داغ مبتلا است

984. Whomsoever you see, is involved in the same misfortune as myself.

هرهشتاد سالگي مشق تنبور میکند تا در گور بنوازد

985. At 80 years of age he practises playing on the guitar, in order to play in his grave.

دریا از دهن سگ گنده نمیشود

986. The river is not polluted by a dog's drinking.

در یتیم را همه کس مشتري بود

987. Every one is desirous of becoming the purchaser of the orphan pearl.

i. e. People are fond of whatever is really good.

دریک خانه دو مهمان نگنجد

988. Two guests cannot live in one house.

As one is jealous of the attention paid by the host to the other.

دزد ازخانهٔ مفلس خجل آید بیرون

989. A thief comes out of a poor man's house abashed.

دزد دزد را میشناسد

990. One thief knows another.

(*Eng.*) Set a thief to catch a thief. *See* 434 *of Part* I. *Section* I.

دزد باش و مرد باش

991. Be a thief if you please, but treat people well.

دزد جوان مرد به ازبازرگان بخیل

992. A liberal thief is better than a miserly merchant.

دزد مشتاق تر از صاحب کالا باشد

993. The thief is more anxious about the property, than the owner.

دزد تا گرفته سلطان است

994. A thief until he is caught, is a king.

دزد راهی رود وصاحب کالا راهی

995. The thief goes one way, and the owner (of the things stolen) another.

دزد دانا میکشد اول چراغ خانه را

996. A wise thief, first puts out the lamp of the house.

دزد من تاخانه میدزد متاع خانه را

997. My thief (i. e. my beloved) steals all in house even to the house itself.

دزد هزاره و بدنام بشي

998. The people of HUZARU are really the thieves, but the people of BUSHEE get the credit of it.

See Part II. Section I. No. 847.

دزدیدهٔ بود آنچه نماند بخداوند

999. That which does not correspond with the appearance of the possessor, must have been stolen.

دستار گفتار رفتار

1000. The turban, conversation and gait, (are the marks of men of family and education.)

Said by way of advice to gentleman's son, who has adopted a line of conduct unbecoming his situation in life.

دست از همه چیز شسته

1001. He has washed hands of every thing.

i. e. He has given up world.

دست بر ریش رسانید

1002. He put his hand to his beard.

i. e. He made known his determination to effect a particular purpose, especially to revenge an injury or affront.

دست بکاسه ومشت بپیشانی

1003. Do you put your hand in his bowl and your fist on his forehead? i. e. You ought not to speak ill of him who feeds you.

دست بکار ودل بیار

1004. He is engaged in business, but his heart is with his beloved.

دست بی هنر کفچهٔ گدائی است

1005. The hand of the unskilful is the beggar's ladle.

دست بر مه میکند

1006. He is negligent in his business.

دست برترکش زده

1007. He has put his hand on his quiver. i. e. He is prepared, or decked out.

دست پیشین زوال ندارد

1008. He who strikes the first blow, suffers no loss.

(*Eng.*) The first blow is half the battle.

دست تهی گهه به بر پیر روی .

پیر به بینی و نه بینی مراد

1009. When you go empty handed to a saint, you will see the saint, but not obtain your desire.

That is, it is necessary for petitioners to come with a present.

دست جوان مرد برای دادن خارد وکف بخیل برای ستدن

1010. The hand of the liberal itches to give, and that of the miser to take.

دست چپ از دست راست نمی شناسد

1011. He does not know his left hand from his right.

دست خود و دهان خود گر نخوری زیان خود

1012. As you have got hands and a mouth, if you don't eat it is your own fault.

دست دست اول است

1013. He has the advantage who strikes the first blow. See No. 1008.

(Eng.) The first blow is half the battle.

دست را دست می شناسد

1014. One hand knows the other.

i. e. The person knows him only from whom he has received any thing.

دست را دست میشوید و هردو دست رورا

1015. One hand washes the other, and both wash the face.

دست زیر سنگ را آهسته می باید کشید

1016. The hand which is under a stone, ought to be pulled out gently.

It means that he who is involved in difficulties ought not to attempt to extricate himself all at once.

دستار خوان آمد دهقانیان برخاستند

1017. The table was served and the clowns ran off.

An ironical speech among the *Mooghuls*, the vulgar of whom are apt to intrude themselves uninvited to meals.

دست زور بالا

1018. The hand of the powerful prevails.

(Eng.) Might overcomes right; or club law. See Part II. Section I. No. 695.

دستش در کیسهٔ خلیفه است

1019. His hands are in the pocket of the *Khuleefu*.

i. e. He makes a show at the expence of others.

دستش زیر سنگ است

1020. His hands are under a stone. i. e. He is unable to do any thing.

(Eng.) His hands are tied.

دست شکسته و بال گردن

1021. A broken arm is troublesome to the neck.

See Sect. I. Part II. No. 380.

دست کار دل نمیکند و دل کار دست میکند

1022. The hands do not perform the business of the heart, but the heart performs that of the hands.

دست کوته و کله دراز

1023. Short arms and a long head. i. e. *He has no power but boasts much.*

(Eng.) He shows his teeth when he can't bite.

دشمن اگر قوی ست نگهبان قوی تر است

1024. If the enemy be strong still the protector (i. e. God) is stronger.

دشمن چکند چو مهربان باشد دوست

1025. What can your enemies do if you enjoy the favor of God?

دشمن زیر پا

1026. May your enemy be beneath your feet.

A congratulation addressed to one who has put on new shoes.

دعای گوشه نشینان بلا بگرداند

1027. The prayers of hermits avert evil.

دقاقی شده است

1028. He has been well beaten.

دقاقی is the beating of cloth to smooth it.

دلا خوش باش نان ما در روغن افتاد

1029. O my soul! be at ease, since our bread has fallen into butter.

(Eng.) We shall live in clover.

دلاکی واستغنا

1030. What! you follow the trade of a barber, and pretend to be independent?

Said to a mean person who gives himself airs.

دل بایار دست با کار

1031. Give your heart to your friend, (i. e. God,) and your hand to your business.

دل بدست آر تا کسی باشی

1032. Gain the hearts of men, that you may be accounted a man.

دل بدست آر هرچه خواهی کن

1033. Gain the hearts, (i. e. esteem) of men, and then you may do what you please.

دل بدست آور که حج اکبر است

1034. Attach people to you by kind offices, for this is the greatest pilgrimage. i. e. *Meritorious act.*

دل برخاسته را عذر بسیار

1035. He that is unwilling has many excuses.

The counterpart of this we have. *Where there's a will there's a way.*

دل تاریک را جان روشن نباشد

1036. A a man of a dark, (i. e. malignant) heart has not an enlightened soul.

دل دل را میخورد و روده جگر را

1037. The heart gnaws the heart and the entrails devour the liver.

Said by a person who is very hungry.

دل را بدل راهي است درين گنبد سپهر

ازسوي کينه کينه و ازسوي مهر مهر

1038. In this world one heart is connected with another; hatred begets hatred, friendship begets friendship.

دلرا که افسرده شد ازسينه بدر بايدکرد

1039. When the heart has become faint it ought to be removed from the breast.

دلو ازچاه همیشه درصحت برنمي آيد

1040. A bucket does not always come out of the well in good order. See No. 335.

دلير تيغ را کارفرمايد و جبون زبان را

1041. A brave man uses his sword and a coward his tongue.

دم عيسی در زندگاني درنگيرد

1042. The breath of Jesus has no effect on the living.

دم سگ راست نشود

1043. The dog's tail never becomes straight.

i. e. One innately bad can never be reformed.

دنبه خر بگير و حديث گوش کن

1044. Seize an ass by the tail and listen to a tradition.

Said when a person boasts of his eloquence.

دندان بغازي نمي دهد

1045. People do not fix their teeth in a rag.

Used as a dissuasive argument to one who is eager about trifles.

دندان درد علاجش کشیدن است

1046. The cure for the toothache is to pull out the tooth. *i. e. A servant or inmate who is disobedient or troublesome should be turned out of the house.*

دندان زدن شیر شغال را مبارک است و آهو را شوم

1047. When the lion hunts it is fortunate for the jackal, and unlucky for the deer.

دندان گرد است

1048. He is a great miser.

دندان طمع تیز کرده

1049. He has sharpened the teeth of avarice.

i. e. He has become very avaricious.

دندان طمع کندن به

1050. It is better that the teeth of avarice should be extracted.

دندانی که درد کند بایدش کند

1051. You ought to pull out the tooth that gives you pain.

دنده را اشتر شکست و تاوان خر داد

1052. The camel broke his ribs, and the ass paid the fine.

دنیا بامید قائم

1053. The world (i. e. its inhabitants) rests (or is established) on hope.

i. e. One deserted by hope is undone.

دنیا بیک قرار نیست

1054. The world does not continue fixed in one state.

دنیا پنج روز است

1055. The world consists of five days, i. e. is of short duration. The Moohummudans thus explain it, that there are only seven days, which form a week, then of this week one day is consumed in birth and another in death, so that only five days remain for life. *The above saying is used to shew the shortness of life.*

د واي غضب خاموشي است

1056. The cure for anger is silence.

دوباره نیست کس را زندگانی

1057. No one lives twice.

دو بامداد گر آید کسی بخدمت شاه
سوم هر آیدش دروی کند بلطف نگاه

1058. If a person pay his respects to a monarch on two successive mornings, on the third he will certainly be regarded with kindness.

دو چیز طیرهٔ عقل است دم فرو بستن
بوقت گفتن و گفتن بوقت خاموشی

1059. Two things shew an obscure understanding, "to be silent when we ought to speak, and to speak at the time we should be silent."

(*Eng.*) Silence is wisdom, when speaking is folly.

دو حرف درست به از ده کتاب در دستار

1060. Two letters in one's lesson are better than ten books in a handkerchief.

دود از گنده برمی خیزد

1061. Smoke rises from large logs of wood.

Large logs burn slowly and last a long time, whereas small chips are soon consumed. i. e. Old men have more wisdom and prudence than young.

دو دل یک شود بشکند کوه را
پراگند کی آرد انبوه را

1062. Should two hearts unite they would break down a mountain, and throw a crowd of people into confusion.

دوران با خبر حضور و نزد یکان بی بصر دور

1063. The absent who are well-informed, are near; and the near, if uninformed are at a great distance.

دورنگي سبب از سيه دلي اوست

1064. The cause of the apple having two colours proceeds from its blackness of heart.

This proverb is used to express that duplicity (or hypocrisy,) proceeds from a malignant heart. *There is a play on the word* دورنگي *which signifies literally the property of having two colours as well as deceit, duplicity.*

دوست آن باشد که گيرد دست دوست

در پريشان حالي و درماندگي

1065. He is a real friend who in the time of distress and helplessness, takes his friend by the hand.

(Eng.) A friend in need is a friend indeed.

دوستان در زندان بکار آيند که برسفره دشمنان هم دوست نمايند

1066. True friends are of service to one in prison, (i. e. *distress,*) since at one's table even enemies appear friends;

i. e. Adversity is the time to try friends.

دوستان را کجا کني محروم

تو که با دشمنان نظر داري

1067. How canst thou exclude thy friends, thou who deignest thus favorably to regard thine enemies.

دوستي جاهل بدوستي خرس ميماند

1068. Friendship with a fool is like the embrace of a bear.

دوشش زد

1069. He patted his back. i. e. *Gave him encouragement.* 2 He threw six.

i. e. Succeaded completely.

دو قرش و نيمش باقي است

1070. Two draughts and a half of it remain.

A merchant in Isfahan had some honey in his shop. The watch-men came and asked for a little of it. He refused it rudely. They came at night with a long hollow reed, which they put into the vessel from the outside and began to suck as much as they wanted of the honey. The shopkeeper, guessing what had happened, and suspecting that the same trick might be repeated the next night, removed the honey and put in it's room a vessel filled with filth. The watch-men came and one of them put the tube into the vessel as before and began to suck; He no sooner tasted what it was, than he threw away the pipe, spitting and cursing like a mad man. The shopkeeper, who was concealed in the shop watching the event, came out to him in the words of the proverb. It is used jocularly among people who are very intimate, when one after tasting wine, &c. offers to go away without drinking it, or if one having begun any work go away leaving it unfinished.

دو شاخه برگردنش افتاده است

1071. He is tied by the neck. i. e. He is married to a bad woman.

دوکان گرمي مي کند

1072. He shows himself off; and makes the most of himself or his property.

دولت آنست که بیخون دل آید بکنار

1073. That is true wealth, which is easily acquired.

دولت تیز را بقائی نیست

1074. Wealth quickly acquired does not last long.

دولت دران سراست که در میهمان پر است

1075. There is only real wealth in that house, which is filled with guests.

دولت ندهد خدای کس را بغلط

1076. God gives no one wealth, through mistake.

It means that God serves every one according to his deserts.

دو مرغ جنگ کنند فایده به تیرگر

1077. When two cocks fight, the arrow maker is the gainer. i. e. He gets feathers for his arrows.

That is when two persons dispute, a third who looks on is the gainer.

دونده باد است که دریا و کوه را سهل گیرد

1078. The wind is a great runner, as it makes light of rivers, and mountains.

دویدن خرگوش بپسندیدم لیکن از گوشش بر میدم

1079. I admired the hare's running but I started back on (seeing) her ears.

Said by a person who at first sight has been pleased with a thing which upon closer examination he has been led to reject.

ده بديوانه مي خندد ديوانه بده

1080. The people of the village laug hat the madman, and the madman at the villagers.

ده بر سر پانزده

1081. Ten on the back of fifteen.

i. e. It is better to incur some additional expense than leave a work unfinished, on which a considerable sum has already been expended.

ده خراب خراج ندارد

1082. A deserted village yields no revenue.

ده در دنيا ستان در آخرت

1083. Give in this world and receive in the next.

ده در دنيا صد در آخرت

1084. He that gives ten-fold in this world shall receive an hundred fold in the next.

Supposed to be spoken by a beggar to encourage people to give him alms.

ده درويش در گليمي خسبند دو پادشاه در اقليمي نگنجند

1085. Ten *Durweshes* may sleep on (or under) one blanket, but two kings cannot exist in one kingdom.

ده كجا درختان كجا

1086. There is a very great distance between the village and the trees. *Literally—where is the village, and where are the trees?*

ده مرو ده مرد را احمق کند

1087. Don't go into a village, because a village renders a man foolish.

ده مي بيني و فرسنگ مي پرسي

1038. You see the village yet do you ask how far is it off?

دهن سگ بلقمه دوخته به

1089. The mouth of a dog had better be sewed up with a mouthful.

i. e. To effect one's purpose it is better to use bribery than to dispute the point. *So say the Persians; and I might add others who might be expected to feel more independantly.*

دهن بي‌آب را به انگشت بايد دريد چنانكه پسته را از ناخن

1090. You ought to tear asunder the mouth of the disrespectful, in the same manner as you tear asunder the pistachio nut with your nails.

It may be observed that the mouth among the *Persians* and *Indians* is compared to a pistachio nut.

ده ويران چراغ ندارد

1091. A deserted village has no lamp (in it.)

ديدم همه را وازمودم همه را

1092. I saw them all, and I tried them all. i. e. *I was fully satisfied that none of them would answer.*

دید نه شنید بچه غربت عتي

1093. You who have never seen or heard of the child, call it Ghoorbuti Ulee, (or the meekness of Ulee.)

This is applied when one talks of a subject of which he is totally misinformed. *I understand that this saying is current in* Hindoostan *is not used in* Persia.

دید نه شنید گواه شد

1094. He neither saw nor heard any thing of it, yet he has become a witness.

دیده را ناخنه به از ناخن

1095. For the eye a web, (or haw,) is better than a nail.

The play on the words ناخن and ناخنه (the former which signifies the nails of the fingers and the latter a haw or web in the eye) is the only reason for this saying being used by the *Persians*.

دیدهٔ سخت را سخن سخت می شکند چنانکه بادام را سنگ

1096. Hard words break hard eyes, (i.e. Eyes which have no shame) in the same manner as a stone breaks almonds.

دیدي که چه کرد اشرف خر

او مظلمه برد و دیگري زر

1097. Have you not seen what that ass Ushruf has done, he has brought mischief on himself and put money into pockets of others.

دیر آشنا زود رنج است

1098. He is slow in becoming a friend, and quickly offended.

دیر آمدن و شتاب رفتن

1099. To come after a long time and then to depart suddenly, is not proper.

Said to a friend who is about to depart home, after a short visit.

دیر آید درست آید

1100. What comes slowly comes well.

دی رفته و پری رفته و روز امروز است

1101. Yesterday and the day before are past and gone, make the most of the present day.

دیر گیر و سخت گیر

1102. He (i. e. God) is slow in taking, but he takes with severity.

دیگدانش سیاه شد

1103. His pot's trivet has become black.

i. e. He has become poor.

دیگ سیه جامه سیه میکند

1104. A black pot makes the clothes black;

People acquire the qualities of the company they keep.

دیگ شراکت بجوش نمی آید

1105. The pot of partnership never comes to boil.

(Eng.) Too many cooks spoil the broth.

دیگش ندارد اشکنه کوزش منار میکند

1106. He has got no broth in his pot, yet his f— knock down the minarets.

Applied to a mean person who aspires to great things.

دیگ کرمش بجوش آمد بخارش بصاحم رسید

1107. The pot of his liberality has boiled over and the steam of it has also reached me.

Generally spoken by a person who feels himself ill-used.

دین را بد نیا نباید فروخت

1108. Religion must not be sold for the world.

دیوارش دوخته شد

1109. His wall has been perforated.

دیو از خدا خوشنود نباشد

1110. The devil is not pleased with God.

دیوانه باش تا غم تو دیگران خورند

1111. Become mad, that other people may pity you.

دیوانه را هوئی بس است

1112 A little encouragement is enough for a madman.

i. e. To put him in a rage.

دیوانه بکار خویش هشیار

1113. The madman is wise in his own affair.

Applied to one who will at all events take care of himself.

دیوانه همان به که بود اندر بند

1114. The best thing for a madman is to be put in confinement.

دیوخوش خلق به از حور گره پیشانی

1115. A demon of pleasant manners, is preferable to a virgin of paradise with a frowning countenance.

ذره را با خورشید چه نسبت

1116. What comparison is there, between a mote and the sun?

ذکر عیش نصف عیش است

1117. The mention of pleasure, is half the pleasure.

ذوالفقار علی در نیام و زبان سعدی در کام نباشد

1118. The sword of Ulee ought not to remain in the scabbard, neither ought the tongue of Sudee to cleave to the roof of the mouth.

i. e. The value of things must be in proportion to their use.

ذوق چمن ز خاطر بلبل نمیرود

1119. The desire of the garden never leaves the heart of the nightingale.

i. e. People never forget what they once have been fond of.

ذوق گل چیدن اگر داری سوی گلزار رو

1120. If you wish to pluck a flower, go to the flower garden.

i. e. If you want any thing, you must go to the proper place for it.

راحت بدل رسان که همین مشرب است و بس

1121. Convey comfort to the mind, for this path alone sufficeth.

راز خود با یار خود چندانکه بتوانی مگو

1122. If possible, don't tell your secrets to your friend.

راز دل جز بیار نتوان گفت

1123. You ought not to tell the secret of your heart to any, but a friend.

راست است که دوغ از ماست است

1124. True it is that butter-milk is always produced from coagulated milk.

Said to a person, who always speaks the truth. It is also applied ironically to a liar.

راست دروغ بگردن راوی

1125. The truth or falsehood of the story rests on the head of the narrator.

Said by a person, who relates any thing wonderful which he has heard, the truth of which seems to be doubted by the hearer. It is as much as to say, I tell you the story as it was told to me, but I am not answerable for the truth of it.

راست گورا همیشه راحت در پیش

1126. He that speaks truth is always at ease.

راست گوئي در رزق خود خلل

1127. Speaking the truth is (often) the cause of a man's loosing his bread.

راستي آورکه شوي رستگار

1128. Make choice of truth, that you may be saved.

راستي را زوال کي باشد

1129. People never suffer from telling the truth.

(Eng.) Truth may be blamed, but it never shall be shamed.

راستي موجب رضاے خداست

1130. Telling the truth, is the cause of God's being pleased with one.

راضي شدن خصم کم از انتقام نيست

1131. An enemy is not to be appeased by any thing short of revenge.

راه بزن به مروت

1132. Rob (me) in a civil manner.

راه بزن ليکن راه خدا بين

1133. Practise robbery, but attend to the laws of God, i. e. yet be merciful.

راه مي داني و فرسنگ مي پرسي

1134. You know the road and yet you ask me the distance?

Said when a person asks any thing with which he is already acquainted.

رد خلق قبول خالق

1135. He who is rejected of men, is chosen by God.

روزی را روزی رسان پرمیدهد

1136. The provider of food (i. e. God) gives to daily food, wings (in order to come.)

The notion is taken from seeing a spider's web, into which flies come of their own accord as food for the spider.

رسیدهٔ بود بلاے ولی بخیر گذشت

1137. A mischief was impending but has passed away.

رشته درگردنم افکنده دوست

میکشد هرجا که خاطر خواه اوست

1138. My friend having thrown a string around my neck, conducts me wherever he pleases.

Said by a person in speaking of his master or benefactor, whose will he must obey.

رضاے دوست برهه نیکواست

1139. To please a friend (it generally means God) is the first of all considerations.

رضاے مولی از همه اولی

1140. To please God is the first of all objects.

رفت وچندین آرزو درخاک برد

1141. He departed and carried along with him many desires (unsatisfied) to the grave.

رفتیم که روزه از سر دفع کنیم نماز در گردن افتاد

1142. We went to get rid of the fast, and have been laden with the prayers.

Applied to one who requests to be relieved from one grievance, and instead of that has another added to the first.

رقص کردن خود نداند صحن را گوید کج است

1143. He knows not how to dance, but says the floor (literally court yard) is uneven. See Part II. Sect. I. No. 1059.

(Eng.) When the devil couldn't swim he laid the fault on the water.

رگ جوانی برخاست

1144. The nerve of youth has been put in motion.

Said when an old man attempts to perform the feats of a young one.

رگ خوابش را گرفت

1145. He seized the vein of his sleep. i. e. He brought him under complete subjection.

رموز عاشقان عاشق بداند

1146. A lover knows the mysterious signs of lovers.

رموز مصلحت ملک خسروان دانند

1147. Kings know the secrets of the affairs of their kingdoms.

رنج خود و راحت یاران طلب

1148. Encounter toil to procure rest for others.

رندان را رندان میشناسند

1149. Debauchees know each other. See part I. Sect. I. No. 470.

رندعالم سوزرا با مصلحت بيني چه کار

1150. What business has a wicked debauchee to give advice!

رندي و هوسناکي درعهد شباب اولی

1151. Debauchery and sensuality are best indulged during youth.

رنگ روباخته رنگریزي میکند

1152. Having changed his colour (through fear) he invents a story.

رنگریزي ماه قصب را زیان دارد

1153. The light of the moon is hurtful to Qusub, *(a kind of fine linen made in Egypt, the woof of which is of silk and the warp of flax).*

It is said to be rent by exposure to the moonlight.

رنگ زرد نشان عاشقان است

1154. Paleness is the sign of lovers.

رنگم به بین وحالم مپرس

1155. Look at my colour but don't ask regarding my state.

This is supposed to be the reply of a person in ill health, or in bad circumstances, to one who inquires how he is.

روز خروس میپوشد

1156. She hides her face even from a cock, i. e. she pretends excessive modesty.

Spoken of a lewd woman. *(Eng.)* She looks as if butter would not melt in her mouth.

روباه بازي میکند

1157. He plays the Fox, i. e. *he acts deceitfully.*

روباه را گفتند پوستین پوشي گفت آنچه پرشیده ام بمن بگذارید

1158. They said to the fox, put on a fur-garment, he replied, allow me to wear what I have got.

روبرو به از پهلو

1159. A place in front is better than one by the side.

روح را صحبت ناجنس عذابي است الیم

1160. It is a grievous punishment for the soul to associate with any thing of a different nature.

روز تنگي سیاه است

1161. The days of distress are black, i. e. *bad.*

White or red among the *Persians* denote good.

روز تو روزي تو

1162. Every day is your daily bread. i. e. *Every day you consume one day of your life.*

Spoken by way of advice to dissuade a person from spending his time idly.

روز سیاهي در پیش است

1163. The days of adversity are at hand.

روز شنبه بجهود ارزاني

1164. The *Jews* are welcome to Saturday.

This is tauntingly used by the Moosulmans, who consider Saturday as an unlucky day.

روزي ازکیسه اش میرود

1165. His daily subsistance is leaving his pocket.

i. e. From his foolish conduct, he is about to lose his daily bread.

روزي بقدر همّت هرکس مقرّراست

1166. A portion suitable to his ambition is allottēd to every one.

روزي خود درسفرهٔ دیگرے مي خورد

1167. He eats his daily bread upon the table cloth of another.

i. e. He lives at his own expense, but another person gets the credit of supporting him.

روزي خودرا یکجا خورده

1168. He has eaten up the whole of his subsistance at one meal.

Applied to a spend-thrift, who expends the whole of his property at once.

روستائي اگر ولي بودے
خرس درکوہ بوعلی بودے

1169. If a clown were a saint, a bear would be esteemed as Boo Ulee (or Avicenna) on the mountain.

The above saying is used by a person to show the impossibility of the position being correct, which has been advanced by another.

روستا نیان گیلان

1170. The clowns of *Geelan*, i. e. the fools of *Geelan*. *(Eng.)* The wise men of *Gotham*.

See Ray's Proverbs, 5th Edition, by Belvour, p. 265.

روستا ئي بزبان خود گواهي

1171. The clown gives evidence against himself.

روستا ئي را حمام خوش آمد

1172. The bath is pleasant to a clown (to whom it is new or unusual.)

That is, things lose their value when one becomes familiar to them.

روستا ئي را عقل از پس مي آيد

1173. The fool is sensible of his error after he has committed it, *(When it is too late to apply a remedy.)*

روستا ئي عيد ديد

1174. The clown saw the festival.

i. e. He has been puffed up with acquisitions that ill become him. See Part II. Section I. No. 140.

روشنائي عرب از نور محمد عليه السلام بود نه از روشنائي ابو لهب

1175. The light of the *Arabs* proceeds from the light of Mœhummud (upon whom be peace) and not from the light of UBOO LUHUB, (or the father of flames).

Uboo Luhub was the surname of Ubdool Oozza, one of the sons of Ubdool Moottulib, and uncle to Mœhummud. He was a most bitter enemy to his nephew, and opposed the establishment of his new religion to the utmost of his power. When that prophet, in obedience to the command he had received to admonish his near relations, had called them all together, and told them that he was a warner sent unto them before a grievous chastisement, Uboo Luhub cried out, mayest thou perish! hast thou called us together for this? and took up a stone to cast at him. (See Sale's Qooran, n. page 516).

روغن از ریگ بیابان میکشد

1176. He extracts oil from the sands of the desert.

i. e. He makes money by every possible means.

روغن از سنگ میکشد

1177. He extracts oil from stones.

i. e. He is a great miser; it also means that he makes the most of any thing or situation.

روغن قازمي مالد

1178. He rubs with goose's grease, i. e. he flatters.

In *Persia* the fat of a goose is used to remove spasms in the arms, legs, &c.

رو مسخرگی پیشه کن و مطربی آموز

1179. Go and become a buffoon, and learn to be a singer.

When a person acts or speaks in a manner unsuitable to his rank or situation in life, this proverb is addressed to him; it is also said in complaint of the present times, when men of learning are neglected and only public singers and others of this stamp are patronised by the great.

روندہ کسي است که قد مي دارد

1180. He can walk who has feet.

i. e. He only can perform a work who has the requisite means.

روي آفتاب را از غربال مي پوشاند

1181. He hides the sun with a sieve.

i. e. He endeavours to conceal that which cannot be hid.

روی د روغ گو سیاہ

1182. The liar's face is black, i. e. he is disgraced.

روي زیبا مرهم دلهاي خسته است

1183. A beautiful countenance is the balm of a wounded heart.

روي مفلسي سیاہ

1184. May the face of poverty be blackened.

This is used as an imprecation by the poor.

رویش ببین حالش مپرس

1185. Behold his countenance, and you need not ask his condition.

روي شما سفيد

1186. May your face be white.

i. e. May you be honored or prosperous; but pronounced with a certain tone implies the contrary, may you incur disgrace or ruin.

ره راست برو اگرچه دور است

1187. Travel the high way, though it be round about.

i. e. Do not desert the path of rectitude though attended with labour and difficulty.

ریاضت کش بباد امي بسازد

1188. An abstemious man is satisfied even with a single almond.

ریسمان سوخته لیکن کجیش بیرون نرفته

1189. The rope has been burnt, but its twists still remain.

ریش خود را بدست دیگري مده

1190. Don't put your beard into another person's hand. i. e. Don't put yourself in the power of another person.

ریش در آسیا سپید کرده

1191. He has whitened his beard by putting it under the mill stone. i. e. He has been guilty of folly.

ریشش بدست دیگری است

1192. His beard is in the hands of another. i. e. He is entirely at the mercy of another.

ریشش برآمد پاجی شد

1193. He has got a beard and is (now) good for nothing.

Said of a person whose services are no longer required.

ریگ صحرا بسبحهٔ انگشت می شمارد

1194. He counts the sands of the desert on the rosary of his fingers.

زادهٔ ظالم ستمگر میشود
تیغ چون بشکست خنجر میشود

1195. The son of a tyrant will (also) be a tyrant, as the sword when broken becomes a dagger.

(Eng.) The muddy fountain spouts forth muddy water.

زانوی کفتار بگفتن کلوخ می بندد

1196. He ties the hyæna's knees by pronouncing the word Koolookh (a clod of earth).

It is said by the *Persians* that when they see a hyæna they call out clod! clod! and that animal through fear is unable to move. *The proverb is applied to any smooth tongued artful person.*

زاری بکار نیاید بلکه زر باید

1197. Vain complaints avail not, we must have money.

زاهد بدرِ مسجد و مي خوار بدير

1198. A religious man is to be found at the door of the mosque, and a drunkard at the tavern.

زايدكه وگايذكه درد سر براي كه

1199. Who brought him forth, who begot him, and who takes so much trouble on his account?

Said when a person takes trouble for one, which he is not in duty bound to do.

زائيدهٔ كه وگائيدهٔ كه وجان بابا

1200. God knows who his father and mother may be, but he is a dear child!

It is used when a person values a thing which does not belong to him more than if it did.

زبان بريده بكنجي نشسته صم بكم
به ازكسي كه نباشد زبانش اندرحكم

1201. One who has his tongue cut out, and is seated in a corner deaf and dumb, is preferable to him whose tongue is not under his control.

زبان خلق نقارهٔ خدا

1202. The tongue of the people is the kettle-drum of God.

(*Lat.*) Vox populi, vox dei. See Part II. Sect. I. No. 320.

زبان خوش مارراازسوراخ برمي آرد

1203. A pleasant voice brings a snake out of a hole.

i. e. Gentle means are the most efficacious.

زبان در دهان پاسبانِ سر است

1204. A (silent) tongue in the mouth is the guardian of one's life.

زبان در دهان میخاید

1205. He chews his tongue in his mouth.

i. e. He mutters or talks unintelligibly.

زبان زیر زبان دارد

1206. He has one tongue under another.

i. e. He does not abide by his first word.

زبان سرخ سرسبز میدهد بر باد

1207. The red (or impudent) tongue often causes the destruction of the head.

زبانش با سرش بازی میکند

1208. His tongue plays with his head.

زبانش مو برآرد

1209. His tongue has set forth hairs.

i. e. He has greatly exaggerated.

زبان گوشت است بهر طرف که میگردانی میگردد

1210. The tongue is a lump of flesh, it turns, in whatever direction you turn it.

i. e. You can say what you please, whether good or bad.

زبهر نهادن چه سنگ و چه زر

1211. For hoarding up what difference is there between a stone and gold?

زحل هندي از مريخ تركي نترسد

1212. The Saturn of *India* is not afraid of the Mars of *Turkey*.

It is supposed by the *Persians* that each planet influences a particular kingdom.

زخم دندان دشمني تيز است

كه نمايد بچشم مردم دوست

1213. A wound from the teeth of an enemy is most severe, when it is given under the semblance of friendship.

زده را ميتوان زد

1214. It is easy to beat him, who has once been beaten.

زديم برصف رندان وهر چه باداباد

1215. We have (now) entered the lines of the drunkards let happen what may.

(*Eng.*) In for a penny, in for a pound.

زر بدشت بكار نمي آيد

1216. Gold is of no use in a desert.

زر بده مرد سپاهي را تا سر بدهد

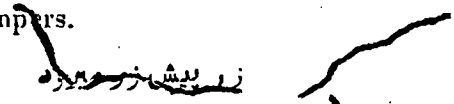
1217. Pay your soldiers well that they may devote their lives to your service.

زر بزر دادن هنر مردان است

1218. To change gold for gold, is the act of a clever man.

زر بر سر فولاد نهی نرم شود

1219. Gold will soften steel; i. e. bends the most stubborn tempers.



1220. Money goes to money; i. e. money makes money.

زر دادن و درد سر خریدن

1221. To spend one's own money, and buy a head-ache.

زرسفید براي روزسیاه است

1222. White money, (i. e. silver) is laid by for a black day. (i. e. a day of adversity).

زر کار کند مرد لاف زند

1223. Gold has done the business, yet the man boasts of it.

زصد جعبه آید یکي بر نشان

1224. Out of a 100 quivers one (arrow) hits the mark.

زَقُلچُوم میخورد

1225. He eats *Zuqulchoom*, (a kind of poison), i. e. He eats things forbidden.

زماد رمهربان تر دایه خاتون

1226. The nurse is kinder than the mother.

Applied to one who without sufficient cause expresses great affection towards another, and interests himself much in his affairs.

زمانه آدم پرور نیست

1227. The times are unfavorable to men of respectability.

زمانه سازي ميکند

1228 He is a time server; or he turns with the tide.

زمانه سفله پرور است

1229. The times are favorable to the mean.

زمرگ خر بود سگ را عروسي

1230. The death of an ass is a feast for a dog.

Said when the property of a person deceased falls into the hands of spendthrifts.

زمستان گذشت و پیرزن نمرد

1231. The winter is past and the old woman is not dead.

Applied to an improvident person, who takes no care for the future. An old infirm woman had a daughter grown up and marriageable; conceiving that she herself was about to die, and that her daughter would get a husband, she thought it unnecessary to lay up any thing for the winter, which season they passed in great distress without either of the expected events occurring.

زمین شوره سنبل بر نیارد

در و تخم عمل ضائع مگردان

1232. Barren land does not produce spikenard, therefore do not throw away the seeds of labour in it.

i. e. The education of a blockhead, is waste of labour.

زمین را باسمان میدوزد

1233. He sews the earth to the skies, i. e, *he attempts what is beyond his strength.*

زمستي کرعلف خود را نپوشد

زبهر دیگري تا چند کوشد

1234. The ground that can not cover itself with grass, what will it do for another.

i. e. How can he who does not manage his own affairs, conduct those of others.

زنا پاک زاده مدارید امید

1235. Expect no good from one of base extraction.

زن ازغازه سرخ رو میشود و مرد ازغذا

1236. A woman's face becomes red from paint, and a man's from making war with the infidels.

زن بد در سراي مرد نکو

هست ازین عالم اورا دوزخ او

1237. A bad woman in the house of a good man, makes this world, hell to him.

زن بیکار غره شود یا بیمار

1238. An idle woman either falls sick, or falls in love.

زن جوان را تیر در پهلو نشیند به که پیر

1239. It is better for a young woman to have an arrow in her heart, than an old man by her side.

زندگي را عشق است

1240. *Salutation to life,* i. e. what a blessing is life.

This saying is used by friends upon meeting after a long separation.

زن دهقان زاید یانه زاید مرا جاي خود را جاي شد

1241. Whether the clown's wife be brought to bed or not, I have got a place for myself and my ass, *i. e. my purpose is effected.*

The following story communicated to me by Mirza Roohoollah, shows what gave rise to the above saying.

"It is related, that as a certain person was travelling in winter, he happened one day to be overtaken by a shower of sleet: with much difficulty he entered a village, but not finding a house to shelter himself he was obliged to remain exposed to the weather: on a sudden, he heard a voice in a countryman's house: he asked the people what was the cause of it; they answered that the wife of a clown was in labour, and that she was at the point of death on account of the excessive pain. The traveller said, that he had an amulet, which, if bound on her arm, would immediately relieve her from pain. They informed the clown of this circumstance, who with great eagerness came to the traveller, carried him to his house, and shewed him great kindness and respect; when he received some refreshment, he took a piece of paper and wrote on it the above Proverb."

زنده کسي که دمي دارد

1242. He is a living being, who possesses breath.

زنده کسي است که زن ندارد

1243. He lives, (enjoys life), who has no wife.

زنده بلا بس نبود مرده بلا شد

1244. As he could not sufficiently annoy me during his life time, therefore he has become a further annoyance after his death.

زنگي بشستن سپيد نگردد

1245. The *Ethiopian* does not become white by washing.

(Lat.) Æthiopem lavare. *(Eng.)* To wash the blackmoor white; to labour in vain.

زن مردوش به از مرد زن وش است

1246. A woman like a man, is better than a man like a woman.

زن واژدها هردو در خاك به

1247. Women and dragons are both best in the earth, i. e. dead.

زنيكو هرچه صادر گشت نيكوست

1248. Whatever proceeds from a good man is good.

زور آمد داد برخاست

1249. Violence came and justice departed.

زور بر گاو و ناله برگردون

1250. The labour falls on the oxen, and (the ploughman's) cries reach the skies.

Said of a person who complains when he has no right to do so.

زوراب گور

1251. He is guilty of oppression even at the brink of the grave.

زهر طرف که شود کشته سود اسلام است

1252. On whatever side are the slain, the cause of *Islam* is a gainer.

Applied to one who derives advantage from a dispute, which side soever prevail; *as the advocate in a law-suit.*

زه کردن این کمان بسی دشوار است

1253. It is very difficult to bend this bow.

This proverb is used when a person is about to engage in an enterprise of great danger and difficulty, in order to dissuade him from it.

زهی تصور باطل زهی خیال محال

1254. What an absurd fancy, and false imagination you have got!

زهی مراتب خوابی که به زبیداریست

1255. How excellent is that sleep, which is better than being awake.

Said of a tyrant.

زیارت بزرگان کفّارهٔ گناه

1256. Visiting the saints is an expiation for sin.

زیبائی زنان از سرخروئی مرد انست
وزیبائی مردان از سرخروئی زنان

1257. A woman's loveliness is her husband's fame, and a man's best grace the virtue of his wife.

'Redness of countenance' is the expression of the original for fame and virtue: the open flush of conscious innocence.

زیر بارانند درختان که تعلق دارند

1258. The trees that bear fruit bear a burthen as well.

زیرة بکرمان بردن

1259. To carry cumin seed to *Kirman;* i. e. *to carry coals to* Newcastle.

See Part I. Sect. II. No. 19.

زینت با زنان در خور است

1260. Ornament is becoming only in women.

زنهار از قرین بد زنهار

و قنا ربنا عذاب النار

1261. Beware of a bad companion, and preserve us, O God, from the punishment of hell fire!

ساقیا امروز می نوشیم فردا را که دید

1262. O cup bearer to day let us drink wine, for who knows any thing about to-morrow.

سال گذشت حال گذشت

1263 The year has past away, and my state has also past away.

Used to denote the altered condition of a person either from prosperity to adversity, or the reverse.

سالی که نکو است از بهارش پیدا است

1264. A plentiful year is known by its spring.

i. e. The qualities of the future man are known by those of the child.

سایهٔ هما برای دولت والا جویند نه بهر دفع گرما

1265. People search for the shade of the Hooma, in order to acquire great riches, and not to avert the heat.

This proverb is used to express that people who take much trouble in any thing, do it in the hope of obtaining some solid advantage.

سبز بر سنگ نروید چه گنه باران را

1266. If grass does not grow on stones, what fault is it of the rain;

i. e. It is unreasonable to expect learning from him, who has not capacity to acquire it. See No. 18 of this Section.

سپر داری میکند

1267. He shields or protects himself.

ستم بر ستم پیشه عدل است و داد

1268. It is just and equitable to tyrannise over tyrants.

سحر خیزی نشانهٔ فیروزی

1269. To rise early is the mark of prosperity.

(Eng.) Early to bed and early to rise, is the way to be healthy, wealthy and wise.

سخت زنی سخت خوری

1270. If you strike hard, you will receive in return hard blows, i. e. *as you do to others, so you will be done by.*

سخت میگیرد جهان بر مردمان سخت کوش

1271. The times distress those men who distress others.

سخن تا نپرسند لب بسته دار

1272. Keep your lips shut untill you are spoken to,

i. e. *be silent till a question is asked of you.*

It is related that in the time of the *Khuleefu* HAROON RUSHEED a merchant arrived at *Bughdad*, who stopt at the house of the famous BUHLOOL. One day there happened to be an assembly in the house of the *Meeri Shub*, (or the Head Police officer of the night), at which the merchant abovementioned was present. When all at once without being asked, he said, that he had got a diamond amulet, and taking it from his pocket he showed it to the *Meeri Shub*, who, his covetousness being excited, declared, that the amulet belonged to the *Khuleefu*, and that a body of thieves one night had broken into the treasury and carried off this amulet, together with a number of other valuable jewels, since which time he had been searching for the thieves; at length said he, we have found it in your possession, and you must either point out from whom you got it, or pay for the whole of the jewels that have been stolen. The poor merchant, from his imprudence was put into confinement; when BUHLOOL was informed of this circumstance, he went to the *Meeri Shub*, and becoming bail for the merchant he brought him home along with him. BUHLOOL out of friendship instructed him, that next day in the presence of the *Khuleefu*, in reply to the *Meeri Shub* he should say, that on such a time he and his brother were proceeding from their own city with a great deal of property and merchandize to a neighbouring one, belonging to his majesty, when they were suddenly attacked by robbers, and as his brother was closely engaged with the chief of the banditti an amulet fell from the arm of the chief, which he snatched up, concealed himself in a hiding place, and so got off safe, but in the end his brother was killed, and all their property was carried off by the robbers. From that day to this, he carried the amulet along with him from city to city, and shewed it to every company he happened to be in, in hopes of finding the owner, that he might retaliate upon him for the blood of his brother, and the loss of the property. Now praise be to GOD! that to-day he had found out that his majesty was the murderer of his brother.

Next day the *Meeri Shub* carried the merchant before the *Khuleefu*, who asked him to give an acconnt of himself; the merchant immediately told him what BUHLOOL had instructed him to say: the *Khuleefu* in consequence was very much ashamed, and ordered the *Meeri Shub* to be imprisoned; and afterwards having treated the merchant with much kindness, gave him permission to depart. When the merchant returned home BUHLOOL said to him I will give you a piece of advice, which is, "untill you are asked a question, be silent."

ASIATIC SOCIETY

سخن راست از دیوانه بشنو

1273. Hear the truth from a madman.

سخن راست تلخ میباشد

1274. The truth is bitter.

سخن مردان جان دارد

1275. The words of a man of honor possess life; i. e. *whatever he says, he does; it also means whatever he says produces an effect upon the hearers.*

سخن نیکو صیاد دلها است

1276. Pleasant words are the hunters of the hearts of men.

سخن از سخن برخیزد

1277. One word arises from another.

(Eng.) One word makes many.

سخن بد آواز گنبد است

1278. A bad word is like the sound of a dome.

سخن بسیار دانی اندکی گوی

1279. If you know much say little.

(Lat.) Vir sapitur, qui pauca loquitur.

سخن گواه حال گوینده است

1280. The words of the speaker bear testimony to his situation.

سخن یک است و دیگرها عبارت آرائی است

1281. One word only is useful, the rest are merely for the sake of ornament.

سخي را سر بلند

1282. The head of the liberal man is exalted.

سخي در هرد و عالم سربلند است

1283. The liberal man is exalted in both worlds.

سخي دوست خدا

1284. The liberal man is the friend of God.

سخي و بخيل در سر سال برابر ميشود

1285. The liberal man and the miser every year are equal (in point of fortune).

سخيان زاموال برميخورند

بخيلان غم سيم و زر ميخورند

1286. The liberal derive advantage from wealth, and the miserly suffer grief on account of silver and gold.

سر بريده سخن نكند

1287. The head that has been cut off says nothing.

(*Eng.*) Dead men tell no tales.

سرسبزی تو ز سرخروئي غيره
زانگونه که زنگار زمين مي زايد

1288. Thy verdure (i. e. respect) proceeds from thy redness of face, (i. e. gold) in the same manner as the earth produces verdigrise.

Used to express that the respect shown to such a person does not proceed from his own merits, but from the circumstance of his being a rich man.

سر پنبه را چرب باید کرد

1289. You ought to keep the head of the wick well greased. i. e. *In order to serve your own purpose it is advisable to bribe the people in office.*

سرکه مفت به از عسل است

1290. Vinegar which you get for nothing is better than honey, (which you pay for).

سر گل می خاره

1291. The head of the bald man itches, i. e. *it requires to be scratched.*

This proverb is addressed by a master to his servant who has been offending him, meaning that his head is like a bald man's that itches to be scratched, i. e. that he, the servant, seems desirous of a beating.

سر مار باید کوفت

1292. You ought to bruise the head of a snake.

سرمه از چشم مي رباید

1293. He steals away the pigment from people's eyes. i. e. *He is a most dexterous thief.*

سرو از راستي آزاد شد

1294. The cypress from its uprightness was made free; i. e. *not confined to any particular season, being always an evergreen.*

سرود بمستان یاد دهانیدن

1295. To put drunkards in mind of a song. i. e. *To revive the memory of any forgotten passion.*

سر یکه بار نکشد باری باشد بر گردن

1296. The head that cannot support a load is itself a load on the neck.

سزاي گران فروش نخریدن است

1297. The punishment for those who sell things dear is not to purchase from them.

سست قدم بد هضم

1298. A lazy person is troubled with indigestion.

سطرها کی راست آید چون کجی در مسطر است

1299. How can the lines be straight when the ruler is crooked?

سعدي با بن ریش سفید دروغ نمیگوید

1300. Suudee with this white beard does not tell lies.

This saying is used when a person has objected to the probability of any thing that has been advanced, by one who is better acquainted with the subject, and whose assertion, in the end proves to be true.

سفله چو جاه آمد وسیم وزر شد

صیلي خواهد بضرورت سرش

1301. When a mean person obtains rank and wealth, his head of necessity requires a blow.

سگ از ده وکان آهنگر چه خواهد برد

1302. What can a dog carry away from a black-smith's shop?

Supposed to be said to a person who complained of his house being robbed, when in fact he possessed nothing worth taking.

سگِ اصحاب کهف روزي چند

پي نيکان گرفت مردم شد

1303. The dog of the companions of the cave, by associating with the good became a man.

For a full account of them; see SALE's translation of the Qooran, Chapter 18.

سگ باش و برادر خورد مباش

1304. Be a dog rather than a younger brother.

It is related, that there was a certain person, who had three sons, the youngest of whom was always ordered by his other brothers to do any business that happened to them. One night in winter, when no man was able to go out of doors, owing to the ice on the road, excessive cold and a heavy fall of snow, their father invited some of his friends, who having assembled at his house, the father with his two first sons were conversing with their guests; while the youngest brother was every moment desired to do any thing that was necessary for their entertainment. When one of the guests told him to sit with them and take a little rest, with a deep sigh he uttered the above proverb in answer.

سگ بدر یای هفت گانه بشو

چون که ترشد پلید تر باشد

1305. Wash a dog seven times in the river and he will only become dirtier.

سگ را بشستن پاک نتوان کرد

1306. You can never make a dog pure by washing.

سگ بی دم

1307. A dog without a tail.

A foolish, worthless babbler.

سگ را طوق کردن دایرهٔ دولت است

1308. Putting a collar on a dog, is the circle of his good fortune.

سگ زرد برادر شغال

1309. A yellow dog is a jackal's brother.

When one bad person succeeds to the place of another, this saying is used.

سگ که شد منظور نجم الدین سگان را سرور است

1310. The dog that was caressed by Nujmood-deen was the chief of dogs.

NUJMOODDEEN was a *Fuqeer* of some celebrity, and in the estimation of his followers, every thing that he cherished was of high value; the phrase is applicable to any one who highly estimates whatever belongs to him.

سگ کوئی لیلی است

1311. This is the dog of LUELEE's street.

صگتر زده همان به که آشنا باشد

1312. It is better to make friends with the dog that bites.

(Eng.) It is better to ho[illegible] to the devil.

صگ هر دری

1313. The dog of every door.

A flatterer, a parasite.

صگ نشیند بجای کدبانی

1314. A dog has taken the cook's place.

To express that one has got a place for which he is quite unfit.

صگ هرزه مرس

1315. The dog of a useless chain.

A person of a changeable disposition, who attaches himself sometimes to one patron or master and sometimes another. مرس is a rope tied to a dog's collar, whereby he is kept from strolling; when he is constantly strolling, the rope is هرزه or vain, unprofitable.

سلام روستائی بیغرض نیست

1316. The salutation of a clown, is not without an object.

سلسله جنبان است

1317. He is a shaker of chains. i. e. *He is the promoter of an object.*

سلطنت گرچه بیك لحظه بود مغتنم است

1318. If empire (i. e. prosperity) be enjoyed even for a moment, it is fortunate.

سنگ بجای خود سنگین است

1319. A stone which stays in its own place, is really a stone.

سنگ بر پارهٔ حصار مزن

چه بود کز حصار سنگ آید

1320. Don't throw a stone at the walls of a fort, lest a stone come from the fort (on you).

سنگ بر دیوار زدن

1321. To throw a stone at a wall, (which rebounding strikes the thrower). i. e. *to injure one's self.*

سنگ زدن بر محل به از زر زدن غیر محل

1322. To throw a stone in its proper place, is better than to throw gold out of its place.

سنگ مفت و کلاغ مفت

1323. The stones cost nothing and the crows cost nothing.

سوال از آسمان جواب از ریسمان

1324. The question regarded the heavens, and the answer, a thread.

i. e. An answer quite foreign to the purpose.

سوال دیگر و جواب دیگرا

1325. The question is one thing and the answer another.

i. e. The answer has no connection with the question.

سود سفر سلامتي است

1326. The greatest advantage in travelling is to return in safety.

سور از گله دور

1327. Far be the streaked (camel) from the flock.

Soor is said to mean a black or brown streak extending from the mane to the tail in horses, camels, asses, &c. by some it is considered as a lucky mark, by others unlucky; in the former case the proverb is an imprecation, in the latter a benediction.

سوزنده آتش است که هرگز سرد نشود

1328. It is a burning fire that will never be extinguished.

Said of any one that has a bad temper, or of one in great sorrow.

سوزدل نوح علیه السلام را طوفان تواند کشت

1329. The deluge alone can extinguish the fire of the heart of NOAH (on whom be peace).

سکاکي بجنابت گرفتار شده است

1330. SUKKAKEE was caught when in state of pollution.

سوز باید مرد را گو ساز بي آهنگ هست

1331. A man ought to sing with feeling, although his instrument be out of tune.

سوزنِ عیسیٰ را جز رشتهٔ مریم دیگر نباشد

1332. Except the thread of MARY, there was none fit for the needle of JESUS.

سوزن جاسوس است و تیغ زبان گیر سوزن

1333. A spy is a needle the point of which is a tongued sword.

سهل سرکهٔ باید که از آب دوغ ترشتر باشد

1334. It is easy for vinegar to be sourer than water.

Implies that one of two things surpasses the other, beyond all comparison.

سیاقت عطارد از روزنامهٔ شمس روشن شود

1335. The calculation of *Mercury* is illuminated by the journal of the sun.

سیر در لوزینه دارد

1336. He has garlic in the sweet meats.

Spoken of one who wears a fair outside, but is internally malicious or dishonest.

سیر را چه غم گرسنه است

1337. What feeling has one who is satiated, for a hungry person?

سیر نخورده ام که از بوئی گندش ترسم

1338. I have not eaten garlic, that I should be afraid of its bad smell.

This proverb is used by a person to express, that he has not been guilty of any act for which he has occasion to be alarmed.

سیر با شیر اگرچه کندہ است لیکن ایجاد بندہ راست

1339. Garlic with milk although it is fetid, is my own invention, i. e. although the world don't like garlic with milk, still it is agreeable to my taste.*

* Spoken by one in reply to another who endeavors to dissuade him from any bad habit, &c. The speaker means to express, that he cares not for the opinion of the world, but shall persist in his own habits as long as they are agreeable to him.

سیلی نقد بہ از حلواي نسیہ

1340. The blow of cash is better than the sweet-meats of credit; i. e. *a small benefit obtained, is better than a great one in expectation.*

سیماب زر را سپید رو گرداند

1341. Quick-silver gives gold a white face.

سیمرغ دیگر است و سی مرغ دیگر

1342. SEEMOORGH (or griffin) is one thing, and *see-moorgh* (or 30 fowls) another.

سي هم بر سر خمسین

1343. Thirty on the back of fifty. i. e. It is better to expend some thing more than leave a business unfinished, on which much has already been expended.

(*Eng.*) Why lose a hog for a penny worth of tar.

سیاه روئی آهنگر سرخروئی آهن است

1344. The blackness of the face, (i. e. the labor) of the blacksmith, is the cause of the iron's redness of face, (i. e. excellence).

سیه دلی دوات سر قلم را سیه کند

1345. The ink-holder's blackness of heart, blackens the head, (i. e. point) of the pen.

سرش بوی قرمه میکند

1346. His head smells of the Qoormu; i. e. he has been guilty of some crime, in consequence of which he will be put to death.

سیه روئی زحل بیك دلو شسته نشود

1347. The blackness of the face of Saturn cannot be washed away by one buket of water. [دلو signifies a water bucket as well as the sign Aquarius, which with Capricorn, is appropriated to Saturn].

شاخ گل هر جا که روید هم گل است

1348. The branch of the rose, wherever it grows, is always a rose.

شاخی که بلند شد تبر خورد نی گفت که من نیم شکر خورد

1349. A branch that grew tall, received a blow from an axe; the sugarcane said, I am merely a reed; therefore, it was filled with sugar.

شاه باید زیستن نا شاد باید زیستن

1350. I must live, whether I am happy or not.

Said by a person in great distress.

شاگرد این زمانه بوقت سبق یگانه

1351. The pupils of the present day are friends at the time of reading their lessons.

See No. 177 of this Section.

شاگرد رفته رفته باستاد میرسد

1352. A scholar by degrees arrives at the rank of his teacher.

شب گورگذشت و لب تنورگذشت

1353. The night on which the rich wear sable passes, and that on which the poor sit by the side of the oven, also passes away. i. e. time passes away however occupied

شاه گر لطف بیعده راند

بنده باید که حد خود داند

1354. If a king confers many favors on his slave, he (the slave) ought not to forget his situation.

شاه بیاخان تورا میخواهد

1355. Come king the *Khan* calls thee.

Said, when one of inferior rank takes upon himself to require the attendance of a superior.

شاهان چه عجب گر بنوازند گدا را

1356. Were kings to bestow favors on the poor, it would not be at all surprising.

شاه اسپرم از دو برگی پیدا است

1357. The sweet basil is known from its two leaves.

شاهان کم التفات بحالِ گدا کنند

1358. Kings seldom pay attention to the situation of the poor.

شاید همین نفس نفسِ واپسین بود

1359. Perhaps this breath may be the last.

To express the uncertainty of life.

شاید که همین بیضه برآرد پر و بال عنقا گردد

1360. Perhaps this very egg, may put forth feathers and wings and become a phœnix.

شبِ تاریک وبیم موج وگردابِ چنین هائل

کجا دانند حالِ ما سبکساران ساحلها

1361. The night is dark, the waves are terrible, and the whirlpool is very dreadful; how can those who are happy on shore form an idea of our situation.

شب بسیار و شادي بیکار

1362. Though much of the night remains, yet the entertainment is spoiled.

Spoken in reply to those who plead in defence of their indolence, and having made no progress in a task assigned them, say that there is plenty of time remaining.

شب حاملهٔ ایست تا چه زاید فردا

1363. The night is pregnant, let us see what she will bring forth to-morrow, i. e. *no one knows what is in the womb of futurity; or what to-morrow will produce.*

شب گرهٔ خرطاؤس همین مینماید

1364. At night an ass's colt looks like a peacock.

شب گربه سمور مینماید زنگي بچه حور مینماید

1365. At night a cat looks like a sable, and a young *Ethiopian* like a virgin of paradise.

(Eng.) When candles are out all cats are grey.

شب در پی صبحي دارد

1366. Every night has a morning after it.

(Eng.) It is a long road that has never a turning.

شب بکام عالم و یکدم بکام ما نشد

1367. Fortune has favored the whole world, but never favored me for a single moment.

Said by one who sees every body succeed except himself.

شپرک پروانه شمع خورشید نباشد

1368. The bat never becomes the moth of the candle of the sun; i. e. the bat does not like the sun.

شپره گر وصل آفتاب نخواهد

رونق بازار آفتاب نکاهد

1369. If the bat desires not a meeting with the sun, the splendor of the luminary will not thereby be diminished.

شب سیاه گاو سیاه

1370. The night is black, and the cow is black.

شتر ارزان است اگر قلاده در گردن نمیداشت

1371. The camel would be cheap, if it had not an ornament about its neck.

Said by a person who wishes to purchase a thing, but without its appendages.

شتربان دررو وانچه خربنده کشت

1372. The camel-driver has fallen into the same trouble as the muleteer; i. e. the animal having perished he must take up the load, a circumstance common with the latter.

شتر بدانگی ولی گران است

1373. A camel for a farthing and still too dear.

To denote extreme poverty. A merchant having lost his whole property, was reduced to extreme poverty; having proceeded along with his son to a place, where a camel was to be sold for a farthing, the son informed his father of the price, but being unable to buy it, he said, "It is too dear." Sometime after when the merchant was in an affluent state, they happened to pass through a village, where an egg was to be sold for one rupee; the son informed his father of this wonderful circumstance, but the merchant said. "It is very cheap." On being asked the reason of his apparently inconsistent answers the merchant replied, that when he was very poor, he considered one farthing a large sum; but now being possessed of a considerable sum of money, he did not care to give one rupee for an egg.

شتر در خواب بیند پنبه دانه

1374. A camel beholds cotton seed in his sleep.

See No. 609 of this Section.

شتر دیدی نه

1375. Have you seen the camels? No.

Taken from a circumstance which is said to have happened to Shuekh Suudee, who saw some camels running away, and soon after met the drivers in pursuit of them. They asked, had he seen the camels.—He replied yes, they have gone in such a direction. On this the men began to beat him and he pronounced this verse: سعد یا چند خوری چوب شتربانان را

گربه پرسند که دیدی شتری گوئی نه Suudee! how long shall you endure the cudgels of the camel-drivers? If they ask have you seen a camel, say no. *Applied to one who suffers some mischief by telling the truth. It is also used as a caution to prevent a person from communicating what he knows, if interrogated.*

شترِ صالح به از مردِ صالح

1376. The camel of Ṣalih, is better than the people of Ṣalih.

There is a play on the words مردِ صالح which also means a virtuous man. See SALE's translation of the Qooran chap. 7.

شتر نقارخانه است

1377. He is like the camel of the music gallery.

i. e. He is deaf to all advice.

شتر نیستم که دو جا گردنم میزنی

1378. I am not a camel that you should wound me in two places of my neck.

Said by one who has once suffered on account of another, who now declares that he won't be put to any further inconvenience or expense.

شدنی شد دگرچه خواهد شد

1379. That which was to happen has happened, what more can happen?

شراب مفت قاضی هم میخورد

1380. Even the Qaẓee drinks wine when he can get it for nothing.

شراب زده را شراب دوا است

1381. Wine is a medicine for drunken man.

شرطه همه وقت نبود لائق کشتی

1382. The wind is not always favorable for the ship.

شغال بیشهٔ مازندران را نگیرد جز سگ مازندرانی

1383. No dogs except those *Mazinduran* can seize the jackals of *Mazinduran*.

شرم عثمان براي ايمان است نه براي روزی

1384. OOsman was modest on account of his faith, not on account of the good things of this world.

شش نقد به از دنبهٔ نسیه

1385. Lungs at hand are better than a sheep's tail in expectation. See سیلي نقد

شعر فهمي عالم بالا معلوم شد

شعری و شاعری بشعیری نمیخرند

1386. Poetical intellect belongs to a loftier sphere, a poet and his strain are not to be had for a barleycorn.

Used by way of reproach towards those who are unable to understand poetical beauties.

شعر فهمیدن به از گفتن بود

1387. There is more merit in understanding poetry than composing it.

شکل درویش صورت سوال است

1388. The form or appearance of beggar is a question personified.

شکر با پیاز مزه ندارد لیکن این اختراع بنده است

1389. Sugar with onions is unpleasant to most; but such is my taste.

شکم درویشان تغار خدا است

کسی که پر کند حبیب خدا است

1390. The belly of the poor is the trough of God, and the person who fills it is the friend of God.

شلغم پخته به از نقرهٔ خام

1391. A boiled turnip is better than raw, i. e. (virgin) silver.

See Part I. Sect. II. No. 31.

شماتت دشمن به که سرزنش دوست

1392. The scoff of an enemy is better than the reproof of a friend.

شمشیر نیک زآهن بد چون کند کسی

1393. How can a good sword be made from bad iron?

To express the inefficacy of education bestowed on a blockhead or one of a disposition innately bad. See 18th of this Section.

شمشیر بکون بسته که من نوکر شاهم

1394. He has put on a sword and says that he is servant of the king.

Said when any one assumes a rank which he is not entitled.

شمشیر مردان خالي نمیباشد

1395. The sword of the brave is never unemployed.

شنبه بیهودان ارزاني باد

1396. The *Jews* are welcome to Saturday.

شمع را پشت و رو نمیباشد

1397. A candle has neither front nor back.

Spoken of one whose words and thoughts agree.

شمع را هرچند سر میزند روشنتر شود

1398. Notwithstanding people cut off the head of the candle it gives more light.

شمله بمقدار علم

1399. The pendant part of the turban should be in proportion to the learning.

It was formerly the costume of the learned to have the end of the turban which was called شمله hanging down on the back, the phrase implies, let not any one exceed in show or expense, his rank or his means. *See* باندازه هم

شنیده کي بود مانند دیده

1400. How can hearing be like seeing?

شهر آمدي آدم بشو

1401. Now that thou hast come to town, become a man.

شود شود نه شود گو میشو چه خواهد شد

1402. If it happens it happens, if does not happen what will happen?

Said by one who is quite indifferent as to the result of an affair.

شوق درهر دل که باشد رهبري درکار نيست

1403. In whosever's heart there is a real desire for an object, he has no occasion for a guide to direct him to it.

شوهرهم ميخواهد ودرويش هم مي آيد

1404. Her husband calls her, and the *Fuqeer* is also coming.

Taken from the history of a woman who was called by her husband at the very time when she had made an assignment with a *Fuqeer*; and applied to one who is distressed and embarrassed by being wanted in two places at the same time.

شوي زن زشت روي نابينا به

1405. It is better that the husband of an ugly woman should be blind.

شير با شير زور بنمايد خار وخس راخلل بيفزايد

1406. When lion contends with lion, the thorns and straw go to wreck. i. e. the weak are ruined by the contention of the powerful.

Quiquid delirant reges plectuntur Achivi.

شير قالين ديگر وشير نيستان ديگر است

1407. The lion on the carpet is one thing, and the lion in the forest another.

Said when a thing of inferior value is compared with another of great worth.

شیر را بچه همي ماند باد تو به پیغمبر چه میماني بگو

1408. A lion's whelp resembles its sire, but tell me in what respect do you resemble a prophet?

شیشهٔ بشکسته را پیوند کردن مشکل است

1409. It is difficult to mend a broken glass.

شیطان خانهٔ خود را خراب نکند

1410. The devil does not destroy his own house.

صاحب کرم همیشه مفلس است

1411. A liberal man is always poor.

صاحب تعزیت آدم شمار است

1412. A mourner is always counting men.

In order to see how many he must provide entertainment for.

صاحب خر را پس خر نمیتوان دید

1413. Cant you bear to see the owner of the ass behind the ass.

Said when the relations of a person cannot permit him who has really by his own exertions acquired any property spend it on himself.

صبوري ترا کامگاري دهد

1414. Patience will accomplish your desire.

صباح خواستم خضري ببينم خرس دوچار شد

1415. In the morning I wished to see a person like Khizr, but instead of that I met with a bear.

It is related, that a poor man at *Mazunduran* said to his wife, that he had dreamed of Khizr the preceeding night, and he was in hopes that a person would come unexpectedly and extricate him from his distress. He passed the night with this idea, and next morning after saying his prayers, he went out of the town overjoyed; and began to walk about the mountain; when a bear came up to him out of a hole and hugged him, the man having got rid of the bear with great difficulty proceeded to his house much wounded; he happened to meet with some of his friends one of whom asked him the cause of his wounds, he answered in the above proverb.

صباح يتيمان وشام غريبان سخت ميباشد

1416. The morning of orphans, and the evening of travellers is painful.

صبح را شام در قفا باشد

1417. The evening follows the morning. i. e. Prosperity is uncertain and may be followed by a reverse.

صبر مفتاح كارها است

1418. Patience is the key of difficult affairs.

(*Eng.*) Patience is a plaister for all sores.

صبر تلخ است وليكن بر شيرين دارد

1419. Patience is bitter itself, but bears sweet fruit.

صبر کن تا کیا بخانی رخي

1420. Have patience in order that you may arrive at your object.

صحبت نا جنس باشد ثمرهٔ آزارها

1421. Much trouble is the fruit of society with the worthless.

صحبت نیکان بدانرا سود نیست

1422. The society of the good has no effect on the bad.

صحبت سرخس است و سرجان

1423. This is the society of Surukhs and Surigan.

i. e. Surukhs being a city of Khorasan, the dwelling of the wise Looqman:

Addressed to a person, who endeavours by flattery to insinuate himself for interested purposes, into a company of which he is unworthy.

صداي دهل از خالي بودن شکم است

1424. The sound of the drum, proceeds from its having an empty belly.

It means that the ignorant are generally the most noisy.

صدا از هر دو دست مي برايد

1425. A sound is produced from both hands.

It used to express, that it requires two persons at least to accomplish any thing properly. See No. 150 of this Section.

صد بار اگر توبه شکستي باز آ

1426. Although thou hast broken the bow of repentance a hundred times, still come back to me (for forgiveness).

Said to a person not to despair of God's mercy.

صد تك زرگر يك تك آهنگر

1427. One hundred blows of a goldsmith's hammer are only equal to one of a blacksmith's.

See Part II. No. 759.

صد در شود گشاده چو بسته شود دري

1428. One hundred doors will be opened when one door is shut.

See Part I. Sect. I. No. 486.

صدر هرجا که نشيند صدر است

1429. Wherever the chief sits, that is the chief place.

صد شکر که چقدر نبود

1430. A hundred thanks (to God) that it was not beet-root. See خوب شد

صدقه دادن رد بلا است

1431. Giving alms keeps off misfortunes.

صدق پیش آور که [illegible] آورند آن برند

[illegible] with [illegible] you bring here, (i. e. this world) that you [illegible] will be treated hereafter according to his deserts.

صد کشته چومن به که تو غمگین نه زئی

1433. If a hu[illegible]such as I should be killed, it is best [illegible] not in sorrow.

صد کلاغ را یک کلوخ بس است

1434. One clod is sufficient to drive away a hundred crows.

صد کوزه میسازد که یکی دسته نیارد

1435. He makes a hundred pots, but none of them have handles.

صد تشنه چو من به که تو غمگین نفسی

1436. If a hundred such as me should be thirsty it is well, that you should not remain in sorrow.

صد من برقو یک من نیست

1437. A hundred *Muns* of heron's down is not one *Mun*. قو in the *Turkish*, is the name of a species of heron whose down is used for pillows, &c.

1. e. Ten or a hundred fools are not equal in value to one wise man.

صد گربه یک موش

1438. A hundred cats and one mouse?

Said when many people attack an poor defenceless person.

صد موش را یک گربه بس است

1439. One cat is sufficient for a hundred mice.

See صد کلاغ

صفا [illegible] آب وجاروب است

1440. The cleanness of a [illegible] ected by means of water and a broom.

صفراي ما بلیموی نمیشکند

1441. Our bile (choler) is not to be removed by a single lemon.

Said, of a person who is not satisfied with what is offered him, but demands more.

صف مغلوب راهوئي بس است

1442. A *shout* is enough for a defeated army: to make them run away.

صلاي صمرقندي

1443. A false invitation; merely complimentary without wishing or expecting that it should be accepted.

صلا نشد بلا شد

1444. It was not good advice, but a misfortune.

This is said by one who has suffered from having followed the advice of another.

صلاح

1445 ... man like ... am intoxicated
vit... ... ice in worldly

صلاح ما همه آن است که ان ترا صلاح

1446. That is entirely pleasing to me which is pleasing to thee.

i. e. I have no will but thine.

صلح اول به از جنگ آخر

1447. Peace at first, is bet... than ... at last.

صورت گرگ ... مبارک است و ندیدن هم مبارک

1448. It is lucky to see a wolf, and it is also lucky not to see one.

It is esteemed a lucky omen for a person to see wolf at the commencement of a journey; whilst at the same time the sight of him is apt to alarm the traveller.

صوفي نه شود صافي تا در نکشد جامي

1449. The Ṣoofee will not become pure till he takes a cup.

The meaning of this line is considered mystical: the cup implying a draught of divine love.

صوفیان صاف را اول بدوزخ میبرند

1450. First they carry to hell pure Ṣoofees.

i. e. A person must suffer many hardships in order to become a Ṣoofee.

صیاد را رشکاری بزرد
باشد که یکبار پلنگش بدرد

1451. A hunter does not always find game. It may so happen that one day a leopard may tear him in peices.

صید را چون اجل آید سوی صیاد رود

1452. When death approaches the game, it goes towards the sportsman.

See No. 43 of this Section.

ضابطهٔ یاری در سر دارد

1453. The rules of friendship he has in his head.

i. e. *He wishes to form a friendship.*

ضامنی یا دست بر ریش است یا دست بکیسه

1454. Security is either putting your hands upon your beard, or into your purse.

ضبط ملکی نیست مگر بی سیاست ای پسر

1455. The possession of a kingdom is impossible without good government; O my son!

ضرب المثل روزگار است

1456. He is the proverb of the age.

i. e. He is distinguished among his co-temporaries, either for good or bad qualities, but generally for the latter.

ضرب ضرب اول

1457. The first blow is the blow.

(Eng). The first blow is half the battle.

ضيافت شيراز

1458. Sheeraz hospitality. i. e. Giving an invitation in hopes that the person invited will not accept of it.

ضرب دستي ندیده است

1459. He has never received the blow of any hand; i. e. he has never experienced the hardships of the world.

ضعف دين نشان شقاوت است

1460. Instability of faith is a mark of wretchedness.

ضيغم را با ثعلب چه برابري

1461. What equality between a lion and a fox?

طاقت مهمان نداشت خانه بمهمان گذاشت

1462. He could not entertain his guest, but left him the house to himself.

Applied to a person who when a visitor comes to his house, goes out, pretending business and leaves him to wait his return.

طاقت ديدن ندارد روي بنهان ميكند

1463. He could not look at him therefore he hid his face.

طامع پیشه دایم ...

1464. A cove... person is always d...ater.

طبل پنهان چه زنم طشت من از بام افتاده

1465. Why should I beat my drum in secret, since my bason has fallen from the top of the house;

i. e. Why should I endeavor to keep secret what has already become public.

طبیب مهربان از دیده بیمار می افتد

1466. The doctor who is kind falls in the estimation of his patient.

طبیب بیمروت خلق را رنجور میخواهد
گدا بهر طمع فرزند خود را کور میخواهد

1467. The unfeeling doctor wishes people sick, (for his own advantage) and a beggar through avarice wishes his son blind; that he may go about begging with him.

طفلی و دامان مادر خوش بهشتی بوده است

1468. Infancy was a paradise.

طفل بمکتب نمیرود ولی برندش

1469. The child does not go to the school but is carried there.

Spoken of one who does any thing unwillingly, or is forced to do it.

طفل د امن گیر من آخر گریبان گیر شد

1470. The boy who once seized the skirt of my robe, (i. e. who was brought up by me) at length seized my collar, (i. e. became my enemy).

طفل طفل است اگر پیغمبر زاده هم باشد

1471. A child is a child, though the son of a prophet.

طفیلی کدو کرم هم آب میباید

1472. By means of the pumpkin, the worm also gets water.

Said when poor people obtain any thing by means of the great.

طمع آرد بمردان روی زردی

1473. Covetousness brings people to shame.

طمع را در بر گر مرد مردی

1474. If you be a man of courage cut off the head of avarice.

طمع را سه حرف است هر سه تهی

1475. The word طمع consists of three letters, and each of them is empty (i. e. without points).

Said to dissuade any one from being avaricious.

طعنه برکس مزن بصورت زشت

1476. Do not reproach any one with his looks.

طوقِ لعنت بگردنش افتاد

1477. The chain of (God's) curse has fallen upon his neck.

When any one has fallen into misfortune, he is apt to say this of himself; and it likewise said by other people in speaking of him.

طوطیان در شکرستان کامراني میکنند

1478. Parrots live happily in a plantation of sugar canes.

لئیم یعني سفالیست بی شراب

1479. A person of a bad disposition, is an earthen vessel without wine.

ظالم از مظلوم باشد شکوه چین

1480. An oppressor complains more of the oppressed, than they do of him.

ظالم تا بمرگ دست نمیدارد از ستم
آخر پرِ عقاب پرِ تیر میشود

1481. A tyrant even at the point of death, does not leave off his oppression; the feathers of the eagle after his death become feathers for arrows.

ظالم مظلوم نما است

1482. The oppressor puts on the appearance of the oppressed.

ظالم پای دیوار خود را میکند

1483. The tyrant saps the foundation of his own house.

ظالم همیشه خانه خراب است

1484. The oppressor is always in distress.

ظاهرش از شیخ و باطن از شیطان

1485. Externally he is a saint, but internally he is a devil. See میمین

ظاهر عنوان باطن است

1486. The outside of a thing is an index to that which is within.

ظاهرا یار و باطن اغیار

1487. A friend in appearance, but an enemy at heart.

ظرافت آتش افروز جدائی است

1488. Wit is the inflamer of aversion.

ظرفیکه سگ لیسد قابل استعمال نیست

1489. The vessel which the dog licks is not fit to be used.

ظریف همیشه سرگردان است

1490. The witty man is always in trouble.

ظفر و نصرت از جانب خدا است

1491. Victory is from God.

ظلم ظالم باعث ویرانی ملک اوست

1492. The oppression of the oppressor, is the cause of the desolation of his country.

ظلم بسویه عدل است

1493. Oppression which is not carried to extremes, is justice.

The *Persians* are so much accustomed to oppression, as to be perfectly reconciled to a moderate degree of it.

عارف بخود غیر عارف است

1494. He who is self conceited is not a saint.

عارف که برنجد تنک آب است هنوز

1495. A saint who is easily offended is like a little water, (which is easily spoilt).

عاشقی را زر می باید نه لاف

1496. A lover ought to be possessed of money not of vain glory, (in order to attain his object).

عاشقم لیکن تا کنار بام

1497. I am your lover, as long as your beauty lasts.

عاشقم لیکن ناز معشوقی دارم

1498. I am a lover but still I have the airs of one beloved.

Said by a Soofee of himself.

عاشقي بس مشكل است

1499. The task of a lover is very difficult.

عاشق مهربان تر از پدر است

1500. A lover is more kind than a father.

عاقبت گرگ زاده گرگ شود

1501. The wolf's whelp becomes at last a wolf.

(*Lat.*) Lupus pilum mutat non mentem. (*Eng.*) That which is bred in the bone, will never wear out of the flesh.

عاقلان خود میدانند

1502. The wise know exactly how the matter stands.

i. e. It is quite unnecessary to inform those who are already well acquainted with an affair. It seems to correspond with No. 298 of Part I. Sect. I.

عاقلان پیروي نقط نکنند
یا نخوانند یا غلط نکنند

1503. The wise dont servielly follow the dots, (in reading) for they either will not read at all, or if they do they read correctly.

i. e. A wise man wont engage in what he does not perfectly understand.

عاقل دوباره فریب نمیخورد

1504. A wise man is never deceived twice.

عالمی را به نیم جو نخرند

1505. They (i. e. the world now a days) will not give half a barley corn for a learned man.

عبارت از نظیر بی نظیر شود

1506. The style from its comparisons, is incomparable.

عجب عجب که ترا یاد دوستداران شد

1507. It is surprizing that you should recollect your friends.

Said by one to his friend, whom he has not seen for a long time.

عجب رسمی است رسم آدمی زاد
که دور افتاده را کم میکند یاد

1508. It is an extraordinary custom among mankind, that they forget a person when a far off.

(Eng.) Out of sight, out of mind. See Part. I. Sect. II. No. 104.

عدو شود سبب رزق گر خدا خواهد

1509. If it please God, an enemy becomes the cause of one obtaining his daily food.

Said when one obtains any thing through the means of an enemy.

عذر بدتر ز گناهش نکرید

1510. Behold! his excuse is more culpable than his crime.

عذر تقصیرات ما چندانکه تقصیرات ما

1511. Our excuses are in proportion to our crimes.

عروسی که بمن رسید شب کوتاه شد

1512. When I was married, the night was short.

عروسیکه روی خوه پس غربیل پنهان کند پیختنش

حاجت نیست

1513. It unnecessary to sift the bride, who hides her face behind a sieve.

عزت هرکس بدست آنکس است

1514. Every man's honor is in his own keeping.

عزت در عزلت است

1515. Respect is in retirement.

عزیز من جواب است این نه جنگ است

1516. My friend, recollect that this is an answer, not a challenge.

عشق است وارادت

1517. Love is the same with desire.

عشق است و هزار بدگماني

1518. Love is the cause of a thousand suspicions.

عشق بازي را ز مجنون یاد می باید گرفت

1519. You ought to learn the art of love from MUJNOON.

عشق نبشد بلای جان شد

1520. Not to have loved, is never to have been blessed.

عشق و مشک پنهان نمیماند

1521. Love and musk do not remain concealed.

عشق آمد نی بود نه آموختنی

1522. Love comes of its own accord and not by teaching.

عشق آتشی است پیر و جوان را خبر کنید

1523. Love is a fire, let old and young beware of it.

عصای پیر بجای پیر

1524. The saint's staff in the place of the saint.

(Eng.) Love me, love my dog.

عطای تو بلقای تو بخشیدم

1525. I have given bounty to thy countenance.

Spoken to one who gives any thing either reluctantly or of a bad quality.

عطارد ی باید که تاب نزدیکی آفتاب آرد

1526. You ought to be like Mercury, to be able to come so near the Sun.

عقل چون آید بتو گوید که آن کن

1527. When wisdom comes it says do that.

عقل مدرسه چیزی دیگر است

1528. College knowledge is quite another thing.

i. e. *Booklearning is one thing and a knowledge of the world another.*

علاج واقعه قبل از وقوع باید کرد

1529. We should provide against an accident before it happens.

علت برود و عادت نرود

1530. Sickness may be cured but not habit.

علم نجوم قیافهٔ روزگار است

1531. Astrology is the physiognomy of the age.

علم شی به از جهل شی

1532. Knowledge of a thing, is better than ignorance of it.

علم در سینه میباید نه در سفینه

1533. Science ought to be committed to memory, not be put in a common place book.

علم غیب خاصهٔ خدا است

1534. The knowledge of invisible things, belongs only to God.

علم مرغ وحشی است

1535. Science is like wild fowl.

It is difficult to be kept, even when acquired.

علم و ادب بهر گدا ندهند

1536. Knowledge and good breeding are not bestowed on every beggar.

عمر گر خوش گذرد زندگی خضر کم است

1537. If the time passes agreeably, the life of Khizr, (who never died) appears short.

For an account of Khizr. See Part II. Section I. No. 557.

عمر سفر کوتاه است

1538. The life of a journey is short.

When any one undertakes a journey, this saying is used to comfort his family, who are left behind.

عمر همه بباد میرود

1539. Man's life is given to the winds, i. e. spent unprofitably.

عمر دراز برای تجربه است

1540. A long life is for the purpose of giving experience.

عنقا را میخواهد که بدام گیرد

1541. He wishes to catch a phœnix, in his net.

i. e. He wishes to do what cannot be done.

عوان عود سوزد و گندنا دوزخ شود

1542. The assistant burns aloe wood, and it becomes the wood of hell, (in colour).

That which is naturally excellent may appear to disadvantage by being misapplied.

(Eng.) Evil communication corrupts good manners.

عود و سرگین هردو در آتش رود خاکستر است

1543. Should wood of aloes, and dung, be put in the fire, they will both become ashes.

It is used to express the death levels all.

عوض دارد گله ندارد

1544. Retaliation is no ground of complaint.

(Eng.) A fair exchange is no robbery. See Part I. No. 446.

عوضِ نیکي بدي است

1545. The return for good is evil.

Said in complaining of the present times, or of one who has behaved ungratefully.

عیب خود را کسی نمی بیند

1546. No one sees his own faults.

عید عظیم چاشنی دیگر دارد

1547. The grand festival, (which in *Persia* begins on the first day of the year), has a very different flavor, (i. e. is very superior to the rest).

عیسی بدین خود موسی بدین خود

1548. *Isa* followed his own faith, and so did Moses.

To express an aversion to controversy.

عیش را در جهان خزان داد ند

1549. In this world there is an autumn, to every season of pleasure.

(*Eng.*) Every spring has an autumn. See Part I. Sect. I. No. 459.

غافلان خوش فراغتی دارند

1550. The fool spends his life pleasantly, (being free from care).

غربت دیده مهربان باشد

1551. He who has experienced the hardships of travelling is kind to others.

غرق شده را بفریاد چه شود

1552. Of what use is it to call on one who is drowned.

(*Eng.*) What cannot be cured must be endured.

غریب نیستم بیمارم

1553. I am not poor, I am sick.

A shopkeeper who had given shelter to a poor *Moghul*, had soon after a dispute with another *Moghul*, and got a beating for his pains. On his reproaching his adversary with so ill a requital of his kind treatment of the poor man, the other answered him with this phrase.

غضب مرد محک اوست

1554. The anger of man is his touch stone.

i. e. You can judge of a man by his anger.

غلام همت آنم که دل بکس ندهد

1555. I admire the resolution of him (or her), who gives his heart to no one.

The speech of a lover.

غله گر ارزان شود امسال صید میشوم

1556. Should grain be cheap this year, I shall become a lord.

غم فردا را امروز نباید خورد

1557. You ought not to suffer to-day the grief which belongs to-morrow.

(*Eng.*) Enough for the day, is the evil thereof. See No. 228.

غم نداری بز بخر

1558. If you have no pain (or trouble), buy a goat.

i. e. That your cares may be employed in tending it, and you may have something to do.

غنچه از ترش روي دلتنگ است

1559. The bud from its sourness of countenance, is narrow hearted, i. e. *distressed*.

غني هرچند کريم باشد سفرة بر سرراه نمي اندازد

1560. A rich man though he be liberal, still does not spread his table cloth on the public road.

غوّاص در دريا چيزي ديده است که بغورش غوطه ميزند

1561. The diver has seen something in the sea, for which he dives.

Said when a person is observed to pursue any thing attentively.

غورة مويز ميشود مويز غورة نميشود

1562. Unripe grapes become raisins, but raisins do not become unripe grapes.

Used to express that an ignorant man may become learned, but that a learned man does not become ignorant.

غول در اين خانه بند نميشود

1563. A demon could not be prevailed upon to stay in this house.

فال بد بر زبان بد باشد

1564. A bad omen ought not to be mentioned.

فال نيک نشان حال نيک

1565. A good omen portends prosperity.

Applied to a child, who gives indications of future ability.

فال نيکو بزن بهر کاري

1566. In every affair presage good.

فالیز جهان بهرخزان آمده است

1567. The melon field of the world was made for the autumn. i. e. The world was made to be destroyed.

فتراك جوان مردان دست آویز امید است

1568. The saddle strap of the generous, is the bond of hope for the poor.

فتنهٔ خفته را مکن بیدار

1569. Dont awaken sleeping sedition.

(Eng.) Do not awaken sleeping dogs.

فتنه درخواب است بیدارش مکن

1570. Sedition is asleep, dont awaken it.

فراخ روزي را با قحط چه کار

1571. He who is well provided for, what has he to fear from the famine.

فراموشي زیاران لازم افتاده است دولت را

1572. Forgetting one's friends, necessarily follows the acquisition of wealth.

فربه خواه مخواه مرد آدمي باشد

1573. A fat man whether he will or no, is a great man.

فربهي شي دیگر و آماس چیزي دیگر است

1574. Fatness is one thing and swelling is another.

فردات کند خمار کا مشب مستي

1575. As you are drunk to night, you will be crop sick to-morrow.

فردا که دیده است

1576. Who has seen to-morrow? i. e. Enjoy to-day, no one knows what will happen to-morrow.

فرزند اگرچه عیب ناك است فرچشم پدر
زعیب پاك است

1577. A son although full of faults, is perfect in his father's eyes.

فرزند کسان نمیکند فرزندي

1578. The sons of other people, will never perform the duties of sons, (to you).

فرمان بردار در آیند ازروزن است

1579. An obedient servant comes in at the window, (if he be desired to do so).

فریب صید باشد خواب صیاد

1580. The sleep of the fowler is only to deceive the game.

فریاد شغال وبال شغال است

1581. The cry of the jackal, is his greatest misfortune, (as it discovers where he is).

فرزند اگر تودهٔ خا کستر است

نور دو چشم پدر و مادر است

1582. A son although he be a lump of earth, (i. e, good for nothing) still he is the light of the eyes of his parents.

فضل وهنر ضایع است تا ننمایند

1583. Talents and skill are of no value without being exhibited.

(Lat.) Nullus argento color est, avaris
Abditæ terris inimice lamnæ.

فعل بد کردہ را سزا این است

1584. This is the punishment of evil-doers.

Spoken of one who is involved in misfortune by his own misconduct.

فکر زاهد و یگر و سودای عاشق و یگر است

1585. The thoughts of the devotee, and the lover, are very different.

(Eng.) So many men so many minds.

فکر هر کس بقدر همت اوست

1586. Every man's cares are in proportion to his ambition.

فلفل مبین که خورد است بخور ببین چه تند است

1587. Don't despise pepper because it is small, eat and see how pungent it is. i. e. We ought not judge of the powers of people by their size.

فوطه بر جهنم خورده نی بیار

1588. Let the revenues go to hell, bring me my daily food.

It is used to express the speaker's wish to receive a part if he cannot get all that he wants.

فهم سخن گر نکند مستمع

قوت طبع از متکلم مجوی

1589. When the hearer does not understand the discourse, expect not any effect from the genius of the orator.

فیل گرچه مرده است لیکن پوستش بار خر است

1590. The elephant although dead, still his hide is a load for an ass.

في الجمله بهرچه دست شائی

همت چو قوی بود برائی

1591. In short whatever you put your hand to, if you have only resolution you will succeed in.

في المثل دست برندش نشود مشتش وا

1592. For example, should you cut off his arm, his hand would not open. See No. 202.

قارون هلاک شد که چهل خانه گنج داشت

نوشیروان نمرد که نام نکو گذاشت

1593. QAROON who had forty chambers full of treasure was destroyed, but NUOSHEERWAN died not, having left an immortal name.

قاصد ان راکند و بندي نيست

1594. There are no stocks and bonds for messengers. i. e. Messengers are not (or ought not to be) treated ill.

قاضي بدوگواه راضي

1595. The judge is satisfied with two witnesses.

قاضي برشوت راضي

1596. The judge is satisfied with a bribe.

قاضي چست گواه سست

1597. The judge is sharp, but witnesses are good for nothing.

قاضي ار با ما نشيند برفشاند دست را

محتسب گر مي خورد معذور دارد مست را

1598. If the Qazee were of our party he would toss his hands about; if the Mootuhsib (or censor) would drink wine, he would excuse him who is intoxicated.

قحبهٔ پير چه کند گر توبه نکند

1599. What shall an old courtezan do but repent.

قحبهٔ چون پير شود پيشه کند دلالي

1600. When a whore grows old, she becomes a procuress.

Applied to a profession which instead of promotion leads to depression. See Part I. Sect. II. No. 53.

قدر عافیت کسي داند که بمصیبتي گرفتار آید

1601. He that falls into misfortune, (disease) knows the value of enjoyment (health).

قدر زر زرگر شناسد قدر جوهر جوهري

قدر گل بلبل شناسد قدر تنبر راعلي

1602. The goldsmith knows the true value of gold and the jeweller of the gem, the nightingale knows the worth of the rose, and ULEE that of QUMBUR (his slave) See No. 898.

قدر عیسیٰ کجا شناسد خر

1603. How shall an ass understand the dignity of the MESSIAH?

قدر نعمت بعد زوال

1604. The value of wealth, is known after the loss of it.

قدم نامبارک و مسعود گر بدریا رود برآرد دود

1605. If an unlucky person go to the river, he makes it smoke. *That is he carries ill fortune wherever he goes.*

قرار مردان بر یک سخن باشد

1606. A man should have only one word.

قرآن را ازلوح زر چه زیب

1607. What ornament can the Qooran derive from being written upon leaves of gold.

خدمت سلطان آتش است ازوي بترس

1608. The service of a king is a fire, which you ought to be afraid of.

قرض که ازهزار گذشت هرشب مرغ پلاو باید خورد

1609. As my debt exceeds 1000 *(Tomans)*, I ought eat fowl *Poolaas* every night.

Said by one who is so much involved as to have little prospect of paying his debts, and thinks it is therefore of no use to be economical.

قرض حیض مردان است

1610. Debt is a man's greatest evil.

قرض شوهر مردان است

1611. Debt is a man's husband.

i. e. A man in debt is always at the mercy of his creditors.

قرض بغداد بد است

1612. The debt of *Bughdad* is bad.

قرض نداري برو به پشت بخواب

1613. If you are not in debt, go and sleep on your back, (i. e. at your ease).

قسم برای خوردن است

1614. Oaths were made for purpose of being taken.

Something similar to our saying, promises are like pie crust, made to be broken.

قضائي نوشته نبايد سترده

1615. You cannot erase what fate has written.

قضيهٔ زمين بر سر زمين

1616. Disputes on earth are regarding the things of the earth; or disputes about ground ought to be settled on the spot.

قطب ازجانمي جنبد

1617. The polar star never moves from its place.

قطع نظرا زكشف وكرامات ديگر حضرت تاريخ دان نيز هستند

1618. Independant of revelations and other miracles; your honor is also well acquainted with history.

Said ironically to one who pretends to understand what he knows nothing about.

قفا زدن گردن كشانرا گردن زدن است

وسيلى خوارانرا دوائي خارش كردن

1619. To strike the proud on the neck with hand, is like cutting off the head, and for the mean it is like applying medecine to the itch of the neck.

قفل بدهان نميتوان زد

1620. He cannot lock up people's mouths.

قفل بر در آسمان زده

1621. He has locked up the gate of heaven.

Said of a miser.

رفته را چه چاره کند

1622. There is no remedy against what has been written in the book of fate.

قلم جوانمرد است

1623. The pen is a hero.

قلم بخت من شکسته سر است

1624. The pen of my fortune has got a broken head.

قلندر هرچه گوید دیده گوید

1625. Whatever the wandering traveller says, he does from having seen what he speaks of.

قمار در راه قمار

1626. *(Lit).* Dice and the way of dice, i. e. you ought to know what dice is and the way to play at it, before you attempt to meddle with gaming.

قناعت تونگر کند مرد را

1627. Contentment makes a man rich.

قول زاغ وزغن و مرغ چمن هردو یکی است

1628. The voice of the crow, the kite and the nightingale are alike to such a one. See Part. I. Sect. II. No. 65.

قول مردان جان دارد

1629. The word of the brave has life in it, or may be depended on.

قوچ نر از بر ای قربانی است

1630. The ram is only for sacrifice.

As money is only for spending.

قهر درویش زیان درویش

1631. The wrath of the poor man hurts only himself.

قیمت بی حکمت نیست

1632. The high price (of the thing) is not with out some reason.

Said when a large sum is asked for what does not appear to be worth so much money.

قیمت زعفران چه داند خر

1633. What does an ass knows about the value of saffron.

کار استاد را نشان دگر است

1634. The work of a master is quite a different thing.

کار نیکو کردن از پر کردن است

1635. Doing well depends on doing completely.

کارها نیکو شود لیکن بصبر

1636. Work can only be well done with patience.

کار ما نیست کار استاد است

1637. This is not my business, but that of a master, i. e. this business is far above my strength.

کاریکه نکو نشد نکوشد که نشد

1638. The business which was not well performed, it was well that was not performed.

کاریکه نه کار تست نباید کرد

1639. Never do that which is not your proper business.

(*Lat.*) Ne sutor ultra crepidem.

کاریکه بعقل در نیاید دیوانگی درو نباید

1640. Be not so foolish as to undertake that business which you do not understand.

کارکار دولت و بخت است

1641. This business is the business of fortune.

کار را کار فرما میکند

1642. He who directs the business, performs it.

کار کبک ریگ خوردن است

1643. It is the business of partridge to eat sand.

کار امروز بر فردا نباید گذاشت

1644. Never leave till to-morrow that which can be done to-day.

كار بچه خام و عقل غلام كم

1645. The work of a child is imperfect, and the understanding of a slave deficient.

كار ها را كارفرما آب و تابي ميدهد

1646. A superintendant confers upon works.

كارد دستهٔ خود را نمي برد

1647. The knife does not cut off its own handle.

i. e. A wicked man does not hurt his own relations.

كار هر مرد و مرد هر كاري

1648. There is a peculiar business for every man, and a peculiar man for every business.

One sole [illegible] will one genius fit.
So vast is art, so narrow human wit.

كاسه زير شه كاسه

1649. A small cup under a larger.

Implies suspicion or doubt.

كاسهٔ لوليان جدا

1650. The beggar's cup is different.

Addressed to one who solicits an employment, for which those to whom he applies think him unfit; q. d. those who are equal to the business are of quite a different description.

كاشميري بي پيري

1651. The people of *Kashmeer* are devoid of principle.

كافر همه را پيش خود پندارد

1652. An unbeliever thinks every one to be of the same faith with himself.

كاهلي بخورد و راه كي برود

1653. He eats hay and goes along the road.

i. e. He is idle and good for nothing.

كاهل را يک كار فرما و صد بهانه بشنو

1654. Order a lazy person to do a thing, and you will hear from him a hundred wise excuses.

كبوتر با كبوتر باز با باز

كند هجنس با هجنس پرواز

1655. A dove with a dove, and goose with a goose, for things of the same species always go together.

(Eng.) Birds of a feather flock together.

كتک از بهشت آمده

1656. Punishment is come from heaven.

When one has struck another in jest with a stick, spoken to console him.

كجا گير هريسه جاي روغن

1657. How can you use *Hureesa* in the place of *Ghee*.

كجا بنگاله كجا نور بائي

1658. Where is *Bengal* and where is *Noor-baee*.

i. e. There is no connexion between these.

کج دار و مریز

1659. Hold it crooked but don't spill it;

i. e. Behave neither with too much kindness nor too much austerity.

کج نشین و راست گو

1660. Sit crooked (i. e. with a consequential air), but speak straight; i. e. *the truth*.

کردهٔ خویش آید پیش

1661. Whatever a man has done is returned to him.

(*Eng.*) As you sow, so you must reap.

کردي و مردي

1662. No sooner shalt thou have done it, than thou shalt die.

Said to dissuade a person from the perpetration of an act, which would bring speedy destruction.

کرمي بکفم به که کلنگي بهوا

1663. A worm in my hand is better than a crane in the air.

(*Eng.*) A bird in the hand is worth two in the bush.

کرمي که مصحف خورد از و بالش چه غم

1664. Why should you grieve for the worm that eats the Qoran.

کرمش مایهٔ سرگرداني است

1665. His liberality is the capital stock of distress.

Said of one from whom nothing is to be expected.

کرم نما وفرود آ که خانه خانه تست

1666. Shew kindness and alight, for this is your own house.

Said to a stranger by the master of the house.

کریمان دوست میدارند مهمانِ طفیلي را

1667. The generous are very kind to uninvited guests.

کریم را صد دینار خرج میشود بخیل را هزار

1668. The liberal man's expenses are 100 *Deenars*, and the miser's 1000.

کس چه داند که پس پرده که خوبست وکه زشت

1669. How does any body know, whether the thing which is behind the curtain be handsome or ugly.

(Eng.) In the dark all cats are grey.

کس خفته زروزگار گذشته است

1670. People are asleep and time passes away.

کس داري چه غم داري

1671. As you have people by you, why do you grieve.

کس را وقوف نیست که انجام کار چیست

1672. No body knows how the business will end.

کس که براه افتاده زاغ هم براو منقار میزند

1673. When a person falls down in the road even the crow pecks at him.

Some thing like the story of the old mouse.

کس نه خارد پشت من جز ناخنِ انگشت من

1674. No one scratches my back except the nails of my fingers. i. e. *I have got no one to comfort me.*

کس نیاید بزیر سایه بوم

ورهما از جهان شود معدوم

1675. No one would go under the shade of the owl, if the Hooma did not longer exist in the world.

The Hooma is a fabulous bird of good omen; it is supposed by the *Persians* and *Indians*, that every head it overshadows will in time wear a crown.

کس نیاید بخانه درویش

که خراج زمین و باغ بده

1676. No one comes to the house of a *Durvesh*, saying; pay the taxes on your ground and garden.

کسی کجا است که او دامنی نیالوده است

1677. Where is the person who has not dirtied his garment. i. e. Where will you find a person who is free from sin.

کسی که جامه ندارد دامن از کجا آرد

1678. How can a person who has no robe have a skirt.

کسي کو نه ارد نشانِ پد ر
تو بیگانه خوان و مخوانش پسر

1679. That person who cannot tell his father, do you call him a stranger, and not a son.

کشتي بخشکی بار پشت

1680. The boat a-ground is a load to the back.

Applied to one involved in difficulties.

کعبتین فلک بد و شش مهره بر میچینند

1681. The dice of the heavens (i. e. the sun and moon) win the game by throwing sixes.

کفچه زدم کفچه زدم حلوا کو

1682. I have dipped in the ladle, but where is the sweetmeat?

i. e. I have laboured in vain.

کفش دوز چرم آلوده خاید ولقمه پاك خورد

1683. The shoemaker chews impure leather, and eats pure (i. e. lawful) food.

کفن دزد شب از مرده نترسد وروز از زندگان برند

1684. The shroud stealer at night is not afraid of the dead, and in the day time runs away from the living.

کلان ماکه تو باشي چه عقل ما بتو

1685. You are older than me, what knowledge can I have compared to you.

کلاہ احمد برسر محمود مینہد

1686. He puts Uhmud's cap upon Muhmood's head.

(*Eng.*) He jobs PETER to pay PAUL. See Part II. Sect. I. No. 40.

کلاغ بہرہ و پا بدام می افتد

1687. The crow with two feet falls into the net.

کل اگر طبیب بودی سرخود علاج کردی

1688. Were the bald man a physician, he would apply a remedy to his own head.

کلند چاہ کن را آب دادن حاجت نیست

1689. It is not necessary to whet (quasi *wet*) a well digger's mattock.

کمان چوتن بکشیدن دہد کباده شود

1690. The bow when it submits to be pulled, becomes a practising bow. i. e. One used at first by persons learning, and easy to be pulled. The proverb expresses that every thing becomes easy by practice.

کمتر بخور و نوکری بگیر

1691. Eat less and keep a servant.

Said by one who is desired by another to do what he does not conceive to be his duty.

کم خرچ و بالا نشین

1692. At a small expense living in great style.

کم خور جان من است

1693. I am fond of those who eat little.

Said in jest by the master of a house, after he has been pressing his guests to eat without success.

کمي ما و کرم شما

1694. My deficiency requires your indulgence.

کند هر چه خواهد برو حکم نیست

1695. He can do what he pleases, as no order can control him. (generally said of the ALMIGHTY).

کوتاه خردمند به از نادان بلند

1696. A short wise man is better than tall fool.

کند همجنس با همجنس پرواز
کبو تر با کبو تر باز با باز

1697. Birds of the same kind fly together, pigeon with pigeon, and hawk with hawk.

(Eng). Birds of a feather flock together.

گودکي گو بعقل پیر بود
نزد اهل خرد کبیر بود

1698. A boy who has the sense of an old man, in the estimation of the wise, is a man.

کور و نظر بازي

1699. What you a blind man, practise ogling!!

Said when a person undertakes a work which he is not qualified to perform.

کور چه خواهد دو چشم

1700. What does a blind man want, but two eyes.

کور بکار خود بینا است

1701. A blind man sees in his own affairs.

کور احتیاج چراغ ندارد

1702. A blind man needs no lamp.

کور را بتماشای گلستان چه کار

1703. What has a blind man to do with the beauties of the garden.

کوری به از نادانی

1704. Blindness is preferable to ignorance.

کوزه گر در کوزه شکسته آب میخورد

1705. A potter drinks water out of a broken pot.

See No. 332 of Sect. I.

گوسفند از برای چوپان نیست
بلکه چوپان برای خدمت اوست

1706. The sheep are not designed for the shepherd; but the shepherd for the service of the sheep.

کوزه نو در روز آب را سرد دارد

1707. A new pot keeps the water cold for a few days.

(*Eng.*) New brooms sweep clean.

کوشش چه سود چون نکند بخت یاوری

1708. Where is the use of exerting oneself when fortune does not assist.

کوشش بیفائده است وسعه برابروی کور

1709. It is labor in vain to paint the eye brows of a blind person.

کوه جدا خانه تا ریکی جدا

1710. A mountain is one thing, a house another.

Said to one who by his behaviour seems to have been educated in the hills and forests.

گرفته را نان تهی گرفته است

1711. To a starving man, dry bread is equal to minced meat.

کوه را فرهاد کند ولعل را پرویز یافت

1712. FURHAD dug the mountain, but PURVEZ obtained the ruby.

Applied to one who reaps the fruit of another's labor.

(Eng.) One beats the bush and another catches the bird.

کوه هرچند بلند است راه برسر دارد

1713. Although a mountain be high, it has a road to the top of it.

کوه کندن وکاه برآوردن

1714. To dig up a mountain to bring forth straw.

i. e. *To take great trouble to little purpose.*

کوہ وکاہ پیش او یکی است

1715. A mountain and a straw are both alike to him. i. e. In the eyes of God the great and small are both alike?

Said of a liberal man, who would give a large sum away as soon as small.

که آفتہا بست در تاخیر و طالب را زیان دارد

1716. For misfortunes proceed from delay, and are worse for those who seek them.

که بار محنت خود به ز بار منت خلق

1717. For to lift up the burthen of one's own labor, is preferable to lifting up the burthen of men's obligation.

که تا دانہ نیفشانی نروید

1718. Trees will not grow until you scatter seed.

که حلوا چو یکبار خوردند بس

1719. Because when you have eaten sweetmeats once it is sufficient.

که خواجہ خود روش بندہ پروری داند

1720. The master knows the way of supporting his servants.

[illegible] کم از کبود نیست

1721. My bay (horse) is not inferior to your grey.

Used to express that one thing is not inferior to another either in size or in good or bad qualities.

که زر زر کشد در جهان گنج گنج

1722. Money begets money in the world in great abundance.

که کرد که نیافت

1723. Who has done any thing and not received a suitable recompense?

i. e. Every act brings its one reward or punishment with it.

که کام بخشي اورا بهانه بي سببي است

1724. His success is an excuse without a cause?

که گنبذ هرچه گوئي گويدت باز

1725. Whatever you say to a dome, it says it to you again.

که محرم ببيك نقطه مجرم شود

1726. محرم (A person who has put on a pilgrim's habit in order to enter the city of *Mucca* with one dot. i. e. with little show) becomes مجرم a sinner.

که مرد راه نيندیشد از نشيب و فراز

1727. A traveller never fears the ascent or descent of the road.

که آمد بود نوزده خرج بيست

1728. Spending twenty out of an income of nineteen.

كه هركه بي هنرا نقد نظر به عيب كند

1729. For he who is himself without skill, looks to the faults of others.

كهن جامهٔ خويش آراستن
به از جامهٔ عاريت خواستن

1730. It is better to mend one's own old clothes than to borrow new ones.

كه هيچ كس نزند بر درخت بي برسنگ

1731. No person throws a stone at a tree that does not bear fruit.

كه يخني بود هرچه نا خورده

1732. For you will have in store whatever you have not eaten.

Said either to an extravagant fellow by way of advice, or ironically to a miser.

كي آمدي وكي پيرشدي

1733. When did you come, and when did you become old?

Spoken of a young person claiming the respect due to age; or any one assuming importance without just claim.

كيسه بدوز

1734. Make a bag.

This saying is used by one who is asked for money, which he does not intend to give. See شسته دهو

گبک در شلوار دارد

1735. He has a flea in his trowsers.

Said of one who is very unsettled and constantly moving from one place to another.

کیسه دوخته است

1736. He has sewed (or made) a bag, (to receive alms or contributions).

Applied to one very greedy.

کیمیا گر بغصه مرد و رنج

ابله اندر خرابه یافته گنج

1737. The alchymist died of grief and vexation, and the fool found a treasure under a ruin.

گاوان و خران بار بردار

به ز آدمیان مردم آزار

1738. The labouring ox and the ass, are preferable to men who injure their fellow creatures.

گاو تنها خور است

1739. The bull eats by himself.

Said of a glutton or of a selfish person;

گاو زال از شیر ایوان نوشیروان نترسد

1740. The cow of an old woman is not afraid of the lion of NUOSHERWAN's palace

گاه باشد که کودکي نادان
بغلط برهدف زند تيري

1741. It may so happen that an unskilful boy, through mistake hits the mark with his arrow.

گدا اگر همه عالم باو دهند گدا است

1742. If the whole world were given to a beggar, he would still beg.

(Eng.) What is bred in the bone will never come out of the flesh. See Part II. Sect. I. No. 65.

گدائي بگدا رحمت خدا

1743. Begging is the business of a beggar, and mercy that of God.

گذشت آنچه گذشت

1744. What has happened cannot be helped.

گذشته را صلوات

1745. Blessing on that which is past. i. e. *It is unprofitable to criticize or find fault with that which is past.*

گر آب چاه نصراني نه پاک است
چه جاي آن که مشويد چه پاک است

1746. If the water of the *Christian's* well is impure, what does it signify if a *Jew* wash a corpse in it.

گربد ولت برسي مست نکردي مردي

1747. If you acquire wealth and are not int(
ed with it, you are great man.

گربه کشتن روز اول

1748. To kill a cat the first day.

(*Lat.*) Principio obsta.

گربه براي خداموش نميگيرد

1749. The cat does not catch mice for God.

See Part II. Sect. I. No. 226 and No. 979 of the present Sectian.

گربه عابد نماز کرد

1750. The religious cat read prayers.

گربه گشنيز خورد

1751. The cat has eaten coriander seed.

Said tauntingly when one vomits much. As coriander is stated to have this effect on a cat.

گربه شب بخواب بيند دنبه

1752. A cat all night dreams of a sheep's tail.

See Part II. Sect. I. No. 227 and No. 609 of this Section and شتر در خواب.

گرت از دست برآيد دهنی شيرين کن

1753. Shew your power by engaging others to speak kindly to you.

گر تو ابليس نه چشم چپت کور است

1754. If thou art not the devil, why art thou blind of the left eye.

گرچه کس بي اجل نخواهد مرد
تو مرو در دهان اژدرها

1755. Although no one can die before the period decreed by fate, yet you have no occasion to run into the jaws of the dragon.

گر در يمني و با منی پيش منی
ور پيش منی و بي منی در يمنی

1756. If thou art in *Yumun* (i. e. at a distance) and on my side, then thou art near me, (i. e. my friend), but if thou art near me and without me (i. e. against me) then thou art in *Yumun* at a distance i. e. my enemy.

گرد نام پدر چه ميگردي
پدر خويش باش اگر مردي

1757. Why dost thou boast of thy fathers fame, be a father to yourself if you are a man.

گرد گله تو تيای چشم گرگ

1758. The dust of a flock of sheep, is a collyrium for the eyes of a wolf.

See No. 580 of this Section.

گردن شتر کماني است که برای قرباني ساخته اند

1759. The neck of the camel is a bow, which has been made for sacrifice.

There is a play upon the word قرباني which cannot be retained in the translation, it signifies a quiver, as well as sacrifice.

گردنِ بي طمع بلند بود

1760. The neck of the disinterested person is high, i. e. a man of an independant spirit fears not any one.

گرگ گوسفندنما

1761. A wolf appearing like a sheep.

(*Eng.*) A wolf in sheep's cloathing.

گرگ در لباس میش

1762. A wolf in sheep's cloathing.

گرگ باران دیده

1763. A wolf who has seen the rains. i. e. *A wolf of experience.*

Said of a person who has a knowledge of the world.

گرگ را از یوسف علیه السلام جز سرخروئي دم دروغ حاصل نشود

1764. The wolf instead of being falsely accused by Yoosoof (i. e. Joseph) obtained acquittal.

گرگ و میش باهم آب میخورد

1765. The wolf and the lamb drink together.

گرگ دهن آلوده و یوسف تذریده

1766. The wolf was unjustly accused of devouring Joseph.

گر گزندت رسد زخلق مرنج
که نه راحت رسد زخلق نه رنج

1767. Grieve not if thou shouldst suffer injury from mankind, since neither tranquillity nor distress come from them.

گر ننویسی قلمی میتراش

1768. If you dont write make the pen.

(Eng.) Either dance or hold the candle.

گر ولی این است لعنت بر ولی

1769. If this be a saint, plague on such a saint.

Said on finding a person turn out ill, who has been much commended.

گر نبودی چوب ترفرمان نبردی گاو و خر

1770. Were there no fresh sticks, the bullocks and asses would not be obedient.

گر همدان دور است خیابان اینجا است

1771. Though *Humudan* is distant, the flower bed is here.

Spoken to one who boasted that at *Humudan* he had leaped over a flower bed:

Like the boaster who had made an extraordinary leap at Rhodes. See No. 197.

گر نه بیند بروز شب پره چشم
چشمهٔ آفتاب را چه گناه

1772. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun.

گره پیش گازر است

1773. It is in pawn with the washerman.

Applied to a fool who entrusts his property or his affairs to those of whom he knows nothing.

گره بر باد میزند

1774. He ties a knot upon the wind. i. e. He is a great swindler.

گریه بوقتش به از خندهٔ بیوقت

1775. Weeping on a proper occasion is better than an ill timed laugh.

گریهٔ گوزن به از خندهٔ شیر

1776. The weeping of the stag is preferable to the laughing of the tiger.

گریه را هم دل خوشی باید

1777. Even to weep it is requisite, that the heart should be in a certain degree pleased.

گستاخی به از نافرمانی

1778. Impudence is better than disobedience.

گفتن همین بس است که اسپ من ابلق است

1779. It is enough to say my horse is pyebald.

Used in reply to a man who assigns frivolous excuses for not complying with a request.

گفته گفته من شدم بسیار گو

از شما یکتن نشد اسرار جو

1780. Although by constantly speaking I have became a perfect prattler, yet there is not one of you who has got any curiosity.

گل بوده بسبزه نیز آراسته شد

1781. First it was a flower, afterwards it was adorned with green leaves.

Said of a handsome youth whose beard has just begun to grow.

گلِ بی بو ست

1782. He is a flower without fragrance.

Said of beautiful person destitute of good qualities.

گل سر ریسمان و گوهر در سلک

1783. Flowers and pearls when strung look best.

گل کاغذی بو نمیدهد

1784. Paper flowers give no smell.

گل کاغذی را با شبنم چه کار

1785. What have paper flowers to do with dew.

گل نم دیده را آبی تمام است

1786. A little water is sufficient, for clay once moistened.

گله از دوستان خیزد

1787. Complaints are made of friends.

گله ازدوستان عیب است

1788. It is improper to complain of friends.

گلیم بخت کسي را که بافتید سیاه
بآب زمزم و کوثر سپید نتوان کرد

1789. When the camlet of any one's fortune has been worn black, it cannot be washed white by the waters of Zumzum and Kuosur.

گناه کنند گاوان رئیس دہ دهد تاوان

1790. The cows committed the offence, and the chief of the village is fined for it.

See No. 847 of Part II. Section I.

گناهي کرکني باري کبیرا

1791. If you commit a crime, you may as well commit a capital one.

(Eng.) You may as well be hanged for a sheep as a lamb.

گنجشک در دست به از باز در هوا

1792. A sparrow in the hand is better than a hawk in the air.

(Eng.) One bird in the hand is worth two in the bush.

گندم از گندم بروید جو ز جو

1793. Wheat grows from wheat, barley from barley. 1 The offspring of the good, will be good; and vice versa. 2 The consequence of good acts will be good, and the reverse.

گواه عاشق صادق در آستین باشد

1794. The witness of a true lover is in his sleeve. (i. e. at hand).

It means a true lover is always able to prove the sincerity of his love.

گوساله بزور میخ میجهد

1795. The calf dances by the strength of the pin, (which fastens it).

Said when a servant is guilty of violence or rudeness, relying on the power of his master to protect him.

گوساله بروزگار گاوی گردد

1796. The calf in the course of time will be a cow.

گوساله من پیر شد و گاو نشد

1797. My calf is grown old without becoming an ox.

Applied to one who remains childish in old age.

گوساله ما پیر شد و عقل نیاموخت

1798. Our calf is grown old but has not got sense.

گوشت بدست گربه سپردن

1799. To entrust the cat with the care of flesh.

(*Eng.*) To give the wolf the wether to keep.

(*Lat.*) Ah sceleste ovem lupo commisisti.

گوشت خر د ندان سگ

1800. The flesh of the ass, and teeth of the dog.

To express that the two parties in a quarrel are equally despised by the speaker. *Like pull devil pull baker*, or *diamond cut diamond*.

گوشت هرچند لاغر است آبروی نان است

1801. Flesh although lean is still fit to be eaten with bread.

گوشت خواهي برو بذرکان قصاب

1802. If you want flesh go to the butcher's shop.

It means if you require any thing, it is best to go to the fountain head for it.

گوش کن و دم مزن

1803. Listen and hold your peace.

گوش زده اثري دارد

1804. That which one has once heard, will some time prove of service.

گوش نا محرم نباشد جاي پيغام سرود

1805. The ears will not remain unacquainted with the place whence the music is sent.

Said by one old friend to another, whom he suspects of concealing from him some secret.

گوهر در کان بيقدر است و در بازار بي قيمت

1806. Gems are of no value in the mine, and invaluable in the market.

There is a elegant play upon the words in this saying which cannot easily be expressed in *English*.

گویم مشکل وگر نگویم مشکل است

1807. If I tell it, it is bad, and if I dont tell it, it is equally bad.

لاف زدن کار نامردان است

1808. Boasting is the quality of cowards.

لاشهٔ خر را بتازی چه نسبت

1809. What comparison is there between the carcase of an ass and an *Arabian* charger.

لائق افسر نباشد هرکسی

1810. Every person is not worthy of a crown.

لذت تیشه ز کوهکن باید پرسید

1811. You ought to enquire of KOHKUN (or FÚRHAD) the pleasures of (using) the axe (or pick-axe).

لذت عشق عاشق داند

1812. The lover only knows the joys of love.

لعنت بکار شیطان

1813. A curse on the devil's works.

A cant phrase used by gamblers.

لعنت بهیچ

1814. A curse upon useless things.

لفظ را می بین و در معنی مبین

1815. Look to the words, not to the meaning.

i. e. Look to a person's public, not to his private character.

لفظ لفظ عرب است فارسی شکر است و ترکی هنر است

1816. *Arabic* is a language, *Persian* a sweetmeat, and *Turkish* an art.

لقمان را حکمت آموختن چه سود

1817. What is the use of teaching LOOKMAN philosophy.

لگد بر گور حاتم میزند

1818. He kicks the grave of HATIM; i. e. *He is under an obligation to no one.*

لنگ مخر کور مخر شل مخر پیر مخر

1819. Purchase what is lame, maimed, or blind; but dont purchase what is old.

لوز خوردن را حاجت دندان نیست

1820. To eat sweetmeats requires no teeth.

Spoken to one who starts difficulties in a very easy thing.

لیلی را بچشم مجنون باید دید

1821. LUELA must be seen with the eyes of MUJNOON.

ما بخیر و شما بسلامت

1822. We are well and you are safe.

مادر نسوخت مادر ندر سوخت

1823. His mother did not feel for him, and his step-mother did!

مادر چه خیالیم و فلك چه خیال
کار یکه خدا کند فلك راچه محال

1824. While I am contriving, who knows what heaven has determined? It is quite impossible for the heavens to do what God does.

(*Eng.*) Man *proposes but* God *disposes*.

مادیان گم کرده دنبال آخته میگردد

1825. Having lost his mare he goes wandering after a gelding.

مارا ببیامرز دیگران را تو دانی

1826. Forgive me and do with others as you see best.

Put in the mouth of a self-interested person.

مارا چه ازین قصه که گاو آمد و خر رفت

1827. What have I to do with this, that the cow came and the ass went away.

ماري توکه هرکه را ببني بزني
یا بومي توکه هرکجا نشیني بکني

1828. Thou art a snake that bitest every one thou seest, or an owl that pollutest every place on which thou alightest.

مار مرده نمیگزد

1829. A dead snake does not bite.

(Eng.) Dead folks can't bite.

مارا زبي پاي پيش ازان دود

که گوش خرک با هزار پای

1830. The snake with its want of feet runs faster than the *Gosh-khuzuk* (Ear-wig) with its thousand feet.

ما زیاران چشم یاري داشتیم

خود غلط بود انچه ما پنداشتیم

1831. We expected assistance from our friends, but were certainly wrong in entertaining such expectations.

مال [illegible] ت و دل بي رحم

1832. The heart has no compassion on that money which has been easily got.

(Eng.) Lightly come, lightly go.

مال عرب پیش عرب

1833. The *Arab's* things should be the *Arab's*.

مالیدو هر چند حقیر است لیکن ایجاد فقیر است

1834. Although *Maleedu* (crumbs of bread fried in *Ghee*) is a contemptible dish, yet it is an invention of mine.

(Lat.) *Video meliora proboque, deterior sequor.*

مال مرده پس مرده

1835. The dead man's wealth has followed the dead. i. e. It has been wasted or embezzled, and his children have reaped no advantage from it.

مال مردم خور

1836. Money preys on men.

مالِ حرام بود براءِ حرام رفت

مال بخیلان دیم میخورند

1837. The wealth was lawfully acquired, and unlawfully spent.

(Lat.) Male parta male dilabuntur.

(Eng.) What is gotten over the devil's back is spent under his belly.

[illegible] و جان نثار آبرو

1838. Wealth is sacrificed for one's life, and life for one's honor.

ماما چه که دوتا شود سر بچه کج برآید

1839. When there are two nurses the child's head becomes crooked.

(Eng.) Too many cooks spoil the broth. See Part II. Sect. I. No. 632.

ما هم خدائي داريم

1840. We have God as our protecter.

ماه را جامه از کتان دوختن

1841. To sew or make a garment of *Kutan* for the moon.

i. e. To labour in vain. کتان is a kind of cloth which is said to be rent by exposure to the moonlight, and is represented as being enamoured of the moon.

ماهي را ماهي نميخورد

1842. One fish does not eat another.

Used by one person to dissuade another from afflicting him.

ماهي از سر گندد نه از دم

1843. The fish begins to rot at the head not at the tail.

To describe one who has evinced a bad disposition from his infancy.

ماهي نخواهي بدمش را بگير

1844. If you dont want a fish catch it by the tail, (and it easily gets away).

مباش دربي آزار و هر چه خواهي

1845. [illegible] you will, if you only let people alone.

مبر نام فردا كه فردا كه ديد

1846. Do not mention the name of to-morrow, since no one has seen it.

متاع نيك ارزد وكان كه باشد

1847. Buy good things wherever you can find them.

متواضع خاك است كه كف پاي شاه و گدا يكسان بوسد

1848. The humble man is (like) earth, [illegible] kisses the feet of the king and the beggar.

مثل معروف پیرایهٔ زبانها

1849. A proverb is an ornament to language.

محال است که هنرمندان بمیرند

وبی هنران جای ایشان گیرند

1850. It is not possible that all wise men should die, and that fools should occupy their places.

محبت است که دل را نمیدهد آرام

وگرنه کیست که آسودگی نمیخواهد

1851. It is affection that gives no rest to the soul, otherwise who is he, that does not desire repose.

نه در خانه

1852. The business t, not in the house.

محمد علیه السلام بمعراج بلند است نه بعمامه

1853. Moohummud, upon whom be peace, is high by means of his ascent not by his turban.

محنت برباد گنه لازم

1854. My labour is thrown away, and I have besides incurred blame.

محنت بی فائده است وسمه بر ابروی

1855. It is labour in vain to put indigo on the eyebrows of the blind.

محنت قرب زبعد افزون است

1856. The trouble of being near is greater than that of being at a distance.

مدعي سست گواه چست

1857. The claimant is moderate, but the evidence active.

Applied to a false witness, who goes beyond the point which he was called to establish. See Part I. Sect. No. 316.

مرا بخیر تو امید نیست شر مرسان

1858. I have no hope of good from you, do me no

مرا همت بلند

1859. I have a great ambition but am very poor. i. e. I have all the desire without the ability.

مرا گداي تو بودن زسلطنت بهتر

1860. I prefer begging from you to possessing a kingdom.

مرا نان ده و کفش بر سر بزن

1861. Give me bread, and (you may) strike me on the head with (your) slippers (if you please). See Part I. Sect. I. No. 386, and Part II. Sect. I. No. 593.

مرا ببامرزد یگرانرا تو داني

1862. Forgive me and do with others as you please.

مراد سخا باعتدال است

1863. Liberality consists in being moderate in your expenditure.

مربي بيار و مربا بخور

1864. Procure a patron and feed on delicacies.

مرده بدست زنده

1865. The dead is in the hands of the living.

Implies that the speaker's affairs are in the power of another, and their success does not depend on himself. See No. 339.

مرداز بعد سه روز مباح است

1866. After three days fast, it is lawful to eat carrion.

مردن بنام به که بود زندگي به ننگ

1867. It is preferable to die with a good name, than to live in disgrace.

مردن حقا صعب لیکن اول همسایه را

1868. It is true all must die, but I hope that my neighbours may die before me.

مردن بعزت به که زندگاني بمذلت

1869. It is better to die with honor, than to live with infamy.

مرده شو ضامن بهشت زد و زخ نیست

1870. The washer of dead bodies (i. e. the undertaker) is not surety for the dead's going to heaven or hell.

مرده آنست که نامش به نکوئی نبرند

1871. He only is dead whose name is not mentioned with respect.

مرده سخن نمیکند

1872. A dead man says nothing.

(*Eng.*) Dead men tell no tales.

مرده گر خاک میدهد بستان

1873. Should a dead man give you even earth, take it. See No. 98 of this Section.

مردن ملا نفع نمیکند خوب است که بابا بمیرد

1874. The death of the Moolla (the school-master) will be of no advantage to me; it would be better that my father should die.

مرد آخربین مبارک بنده ایست

1875. A provident man, is a good man.

مردم بی سنگ را وزنی نباشد

1876. A man without ballast (wealth [illegible]k) has no weight.

مرد باش یا مردی مرد باش

1877. Be brave, or seek the protection of the brave.

مردی نبود فتاده را پای زدن

1878. It is not manly to kick a person when down.

مردی باید که قدر مرد داند

1879. It requires a man who knows the worth of a man.

مرغ به روغن خود سرخ میشود

1880 The fowl becomes red by means of its own fat.

Said when a rich man has suffered any loss, which he repairs by means of his own resources.

مرغ آتش خوار کی لذت شناسد دانه را

1881. When shall the bird that eats fire know the taste of grain.

مرغ زیرک چون بدام افتد تحمل باید ش

1882. When a wise fowl falls into the net, he ought to have patience. *See No.* 1014 *of this Section.*

مرگ انبوه جشنی دارد

1883. It is pleasant to die in company, or to have companions in misfortune.

مرگ به از رسوائی

1884. Death is better than disgrace.

مزدور خوشدل کار بیش میکند

1885. A cheerful labourer performs his task well.

مزدور با آفتاب در جنگ است

1886. A labourer is at war with the sun.

ای برادر آن کرونت جان برادر که کار کرد

1887. Oh dear brother, he who does the business, receives the reward.

مزن در کسی را با نگشت تا که نزنند در ترا بمشت

1888. Don't strike the door of any one, with your fingers, lest they strike your door with their fists.

مزن فال بد کاورفا جال بد

1889. Do not omen badly, lest it be verified in your own case.

مستوفي سند میخواهد و قاضي گواه

1890. The Moostuofee, (or auditor), requires a document, and the Qazee (or judge) an evidence.

مسلمانان در گور و مسلماني در کتاب

1891. The Moosulmans are in their graves, and the Moosulman faith in their books.

مشتي که بعد از جنگ یاد آید بر کلهٔ خود باید زد

1892. The blow which occurs to recollection after the battle, must be struck on one's own head.

That is, the management whereby an advantage would have been gained, or a loss prevented, when discerned too late, is a source of unprofitable regret.

مشتي نمونه از خرواري

1893. A handful is a specimen of the heap.

(*Lat.*) Ex pede Herculem. See Part II. Section 1. No. 707.

مشت نا خورده بمشت خود میسازد

1894. He who has not been beaten by the fist, (of another) boasts of the strength of his own fist.

مشت زن دیگر است و تیغ زن دیگر

1895. A boxer is one thing and a swordsman another.

مشت در محل خود از تیغ بالاتر است

1896. A blow with the fist in its proper place, is heavier than that of a sword.

مشت بسته قفل بهشت است وانگشت کشاده کلید رحمت

1897. A closed fist is the lock of heaven, and the open hand is the key of mercy.

مشک آنست که خود ببوید نه که عطار بگوید

1898. That is musk, which of itself smells sweetly not what the perfumer chooses to call so.

مصلاي زاهد اگر بشاهد رسد خود را پاک کند ومصلا را پلید

1899. If the carpet of the saint (on which he prays) come in the hands of the sinner, it will purify him, but be defiled itself.

مصیبتی که اجر دارد مصیبتش نتوان گفت

1900. An affliction, for which you may obtain compensation, you cannot call it an affliction.

مطلب سعدی دیگر است

1901. The meaning of Suudee is different.

Intimates that the purpose for which a person is come, is different from what he pretends.

معزول میشوند چه معقول میشوند

1902. When they are discharged from their offices, they become convinced of their error.

معیار دوستان دغل روز حاجت است

1903. The touchstone of deceitful friends is the day of need.

(Fren.) L' or s'eprouve dans le feu et le vrai ami dans l' adversite.

مفت را چه گفت

1904. A present is not to be examined.

(Eng.) Look not a gift horse in the mouth.

مفت کرم داشتن

1905. To confer favors with other people's money.

مفتی نوشت هر چه گفتی

1906. The Mooftee wrote whatever you said.

بیش میسر نمیشود بی زحمت

1907. No pleasure without pain.

مقامات از کتاب خویش اگر توان یافت نه از عمامهٔ حریری

1908. You may derive society from the book of a well informed writer, and not from the turban of an associate.

Allusion is here also made to the well known work the *Mukamat Hureeree*.

مکن مکن که نکو گوهران چنین نکنند

1909. Do not do so, for good people do not so.

مکن تکیه بر ملک دنیا و پشت

که او چون تو بسیار پرورد و کشت

1910. Place no reliance upon the kingdom of this world; seeing how many like yourself it hath nourished and killed.

مگر این انبان ملا قطب است

1911. Perhaps this is the portmanteau of Moolla Qootb.

مگس حرام نیست لیکن دل بهم میزند

1912. The fly is not unlawful, but it causes one to vomit.

مگس می راند

1913. He makes the flies to fly, i. e. trifles away his time.

ملازم نو تیز رو

1914. New servants are swift.

(Eng.) New brooms sweep clean.

ملا منم و برادرم میخواند

1915. I am a Moolla and my brother reads.

The title Moolla though properly restricted to an interpreter of the Qooran, and the books of Moohummudan law, often descends as a family epithet, and is hence applied to the most illiterate men.

ملا شدن چه آسان آدم شدن چه مشکل

1916. How easy it is to be a priest; how hard to be a man.

Applied to a rude, unmannerly pedant.

ملحد گرسنه در خانه خالي پر خوان

عقل باور نکند کز رمضان اند یشد

1917. If an hungry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Rumzan.

ملخ از چرغ نگارین تر است

1918. The locust is more beautiful than a hawk.

ملک خدا تنگ نیست پاي گدا لنگ نیست

1919. God's world is not narrow, and the beggar is not lame.

Expresses the indifference of the speaker at the disappointment of his expectations from a master or patron.

من آنم که من دانم

1920. I am that person whom I know myself to be.

من از آسمان میگویم او از ریسمان میگوید

also

من میگویم آسمان او میگوید ریسمان

1921. I talk of the sky and he of a thread.

(*Eng.*) I speak of chalk and you of cheese.

من پای تو بوسم و تو دست دیگران

1922. I kiss your feet, and you the hands of others.

من بتو مشغول و تو با عمر و زید

1923. I am thinking on you only, and you are engrossed by UMR and ZUED.

منتی گر میکشی از مرد میباید کشید

1924. If you are to be under an obligation, let it be to a generous man. See No. 822.

من چه بهشم که برادر کلان من بهش است

1925. Why should I be disposed to cry because my elder brother is inclined to laugh (or vice versâ).

من سود کنم ترا زیانی نرسد

1926. You will suffer no loss by my gaining profit.

من کجا و دیوان حافظ کجا

1927. What connection is there between me and the *Deewan* of Hafiz? See Part II. Section I. No 884.

متنعم بکوه و دشت و بیابان غریب نیست

1928. The rich man is not distressed, whether in the mountain the desert or the forest.

The word *Munuum* refers also to a Poet so named from whose compositions the line is taken.

مرد که بد نام جهانم چه صلاح اندیشم

1929. What can I do (now) since I have lost my character.

من نوکر شما هستم نوکر بادنجان نیستم

1930. I am your servant not the servant of the egg-plant.

من میگویم موندارد او میگوید بکن

1931. I say that there is no hair upon it (the palm of the hand), and he says pluck out the hair.

من و تو راضی چه حاجت بقاضی

1932. If you and I are agreed what occasion is there for the judge.

من مرده جهان مرده من زنده جهان زنده

1933. When I am dead the world is dead, when I am alive the world is alive. See Part II. No. 6.

من میگویم که نر است او میگوید که بدوش

1934. I say that it is a male and he says milk it.

Said when one demands what is not in the possession of the other.

من و مربي من آنچنان دو مفلوکیم که هردو را دو مربي خوب میباید

1935. I and my patron are both such poor creatures that we require two good protectors. See Part II. Section I. No. 341.

من همان احمد پارینه که بودم هستم

1936. I am that old Uhmud that I (formerly) was.

مو از زبانش بر آمده

1937. Hairs have come out of his tongue, i. e. he has spoken the same thing over and over again.

موّدت اهل صفا چه برو وچه در قفا

1938. The friendship of the good is the same before one's face as behind one's back.

مو در بدنش راست شده

1939. His hair stands an end.

مور همان به که نباشد پرش

1940. It were better for the ant not to have wings.

موش چه پروا دارد که خانه باسیا دارد

1941. What has the mouse to care (about the price of grain), since it has its nest in the mill.

موش زنده به ازگربهٔ مرده

1942. A living mouse is better than a dead cat.

(Eng.) A living dog is better than dead lion.

موش بسوراخ نمیرفت جاروب بدمش بست

1943. The rat could not enter his hole, and he tied a besom to his tail. See Part II. Section I. No. 521.

موش همسایهٔ دمش دراز است

1944. The mouse of his neighbour has a long tail.

موش راگفتند ازبنیاد کندن توبه کن گفت بنیاد توبه راهم بکنم

1945. They said to the rat, repent of undermining the foundations of houses; he replied, I will also undermine the foundations of repentance.

موشک میدواند

1946. He caused the mouse to run, i. e. he raised a disturbance.

مه چولاغر شود انگشت نما میگردد

1947. When the moon is small, she is pointed at.

To express that a person is only exposed to disgrace, when he is reduced to poverty.

مهربانی دشمن اعتبار را نشاید تا بتملقش چه رسد

1948. We should not place any reliance on the kindness of an enemy, and much less on his flattery.

Timeo Danaos et dona ferentes.

مهمان خرِ صاحب خانه -

1949. A guest is the host's ass.

He must bear his host's humours.

مهمان غیب دشمنِ خادمان است

1950. An unexpected guest is the enemy of the servants (of the house).

مهمان کمتر میکند تعظیم صاحب خانه را

1951. The guest does not pay much respect to the host.

مهمان عزیز است مگر تا سه روز

1952. A guest is dear only for three days.

(Eng.) Fresh fish, and new come guests smell, by that they are three days old.

مهمان خودیم لیک درخانهٔ تو

1953. We are our guests but in your house.

مهمان مهمان را نتواند دید وصاحب خانه هر دو را

1954. One guest cannot bear to behold another, and the host cannot bear to behold either.

مهمان بیوقت از کیسهٔ خود میخورد

1955. A guest who arrives at an unseasonable hour eats from his own store.

مهمان ناخوانده هدیهٔ خدا است

1956. A guest who was not invited is a present from God.

مهمان هدیهٔ خدا

1957. A guest is a present from God.

مه نشیند بجای عقرب کور

1958. The moon has taken up the abode of the blind scorpion, i. e. a worthy person has succeeded a worthless one.

میان عاشق و معشوق رمزیست
چه داند آنکه اشتر میچراند

1959. There is a mystery between lovers; what does the grazer of camels know of it?

Spoken to one who intrudes on the conversation of two friends with which he has no concern.

میان دو خر ماده ماندیم

1960. We (i. e. I am) are between two she asses; i. e. I am much distressed by my two wives.

(*Eng.*) Between two stools, &c.

میان دو خر آرد میخواهد

1961. Between two asses he is in want of flour.

مبتاز ار عامی بیکتا خردله
که سلطان شبان است و عامی گله

1962. Wrong not any of the people of the value of a mustard grain; since the prince is a shepherd, and the people are his flock.

میان دو سنگ آرد میخواهم

1963. Between two mill stones I want flour; i. e. I want a request complied with, I care not who does it.

میتراود چه کنم آنچه فرو آوند دل است

1964. What shall I do since that drops from the vessel of my heart which it contains.

میتوان بخشید گر گاهی گناهی میشود

1965. Should a person once upon a time commit a fault it may be forgiven.

میخش قائم است

1966. His pin is strong; i. e. his *Patron* is all powerful.

میکشد زهر اگر اندك و ر بسیار است

1967. Poison kills whether you take much or little of it.

میراث پدر خواهی علم پدر آموز

1968. If you wish to succeed to the patrimony of you father, acquire the science of your father.

میراث گرگ مرده بکفتار میرسد

1969. A hyæna succeeds to the heritage of a dead wolf.

میران خنگ سوار ازبراي خدا یار

1970. These noble well mounted horsemen assist for the love of God.

Applied to one who takes part in a quarrel without the knowledge of the parties, or inquiry into the rights of the case.

نا امیدي کفر است

1971. Despair is infidelity.

Said by way of comfort.

نابرده رنج گنج میسر نمیشود

1972. Without taking trouble, wealth is not to be obtained.

(*Eng.*) Without pains, no gains.

ناخوانده بخانهٔ خدا نتوان رفت

1973. No one can go to the house of God without being invited.

ناخن ندارد که پشت خارد

1974. He has no nail to scratch his back.

See No. 300. i. e. He is very poor.

نادان سخن گوید ودانا قیاس کند

1975. A fool speaks and a wise man thinks.

نادانی بد تر از عیبها است

1976. Ignorance is the worst of defects.

نازیر آن کن که خریدار تست

1977. Put on these airs to him who values you.

ناسوده کجا رود که آسوده شود

1978. Where can the afflicted go to gain repose.

ناکس بتربیت نشود اي حکیم کس

1979. The worthless, O philosopher cannot become worthy by instruction. See No. 18, and No. 602.

ناکرده کار چون کار کند خود را رسوا نماید

1980. When the inexperienced transacts any business he labours for his own disgrace.

ناکرده ارمان وکرده پشیمان

1981. It is the object of desire before possession, but afterwards of repentance.

ناکشته را قصاص نتوان کرد

1982. No one can put in force the law of retaliation for a person who is not killed. See Part I, Section I, No. 43.

نالهٔ آب از ناهواري زمین است

1983. The noise of the water is owing to the unevenness of the ground.

This is used to shew that the fault is not in the thing or person spoken of, but in some thing or person connected with them.

نامرد زند همیشه لاف مردی

1984. A coward always boasts of his courage.

نام سگ گیری چوب در دست گیر

1985. If you speak of a dog take a stick in your hand.

(Eng.) Speak of the devil and he will appear.

نام بلند به از بام بلند

1986. A high name is better than a high house.

نامش کلان ودهش ویران

1987. He has a great name and his village is in ruins.

نان یک روزه چه در پشت و چه در شکم

1988. What does it signify whether one day's bread is carried on the back or in the belly.

نان با یخ مزه ندارد ولیکن این ایجاد فقیر

1989. Bread with ice is tasteless; but this is the contrivance (choice) of your humble servant.

(Lat.) *Video meliora proboque, deteriora sequor.*

نان بده نام برار

1990. Give bread and get a great name.

نان میگوید جان میدهد

1991. He says bread, and gives up his soul.

Expresses the extreme poverty of any person.

نان بده جان بخر

نان کي جان کي

1992. Give bread and buy life.

نانم انبان نميخواهد

1993. My bread does not require a wallet.

ناوه‌دان کعبه ميدزدد و بارأن رحمت طمع ميدارد

1994. He steals the spout of the Kuubu, and expects to obtain the rain of mercy.

نبرده درنرم را تيغ تيز

1995. A sharp sword wont cut raw silk.

نبود خير در ان خانه که عصمت نبود

1996. There is no prosperity in that house where is no chastity.

نتوان مرد بسختي که من اينجا زادم

1997. In consequence of my love for my country, I ought not suffer a disgraceful death.

نجس که ترشد نجس‌ترشد

1998. A dirty thing when it is wet becomes more dirty.

ندهد نقد را به نسيه کسي

1999. No one will give cash for credit.

نرخ متـــاعي كه فراوان بوه
گر بمثل جان بوه ارزان بوه

2000. When goods are to be had in abundance, although they even were souls, their price would be lowered.

نروه ميخ آهني در سنگ

2001. An iron nail will not enter a stone. See ناكس

نزد يكان وا بيش بوه حيراني

2002. Those who are near are much distressed.

نزد يك آتش پرست دوزخ به از بهشت است

2003. In the opinion of the fire worshipper, hell is preferable to heaven.

نزد يكان بي بصر دور و دوران با خبر در حضور

2004. Those near, who are unacquainted with thee, (God) are in fact at a distance, while those afar off, who know thee, are near.

نزد كم حوصله كفش زرد وزي به از گوشوارة پرزر

2005. In the opinion of the mean, embroidered slippers are better than golden ear-rings.

نشاط عمر باشد تا بسي سال
چو چهل آمد فرو ريزه پر و بال

2006. The pleasures of life last until 30 years of age, but when one has reached 40 he begins to go down hill.

نشود نیک نهاد یکه ز میثاق بد است

2007. That disposition will not become good that was bad from the time of the covenant.

نصیب اعدا

2008. May this be the lot of your enemies.

Expression used to one who mentions any ailment or distress of his own.

نفس بر آمد و کار از تو بر نمی آید

2009. You spend your breath but will never succeed. To *labour in vain.*

نقد دید و خندید

2010. He no sooner saw the cash than he laughed.

See No. 897 of this Section.

نقل عیش به از عیش

2011. The narration of pleasure is better than the pleasure itself.

نکند دوست زینهار از دوست

2012. A friend will never complain of another.

نکوئی کن و در آب دجله انداز

2013. Do good and throw it into the river.

نکوئی با بدان کردن چنان است

که بد کردن بجائی نیک مردان

2014. To shew favor to the wicked, is in fact doing injury to the good.

(Eng.) To favor the ill is to injure the good.

نکو گوی گرد یر گوئی چه غم

2015. Speak to the purpose, and mind not if your delivery should be slow.

نگاه درویش عین سوال

2016 The sight of a beggar is a request personified.

نگون شدن آسمان براي چیدن آه میان است

2017. The bending down of the heavens is for the purpose of picking up people.

نماز ستون دین است و قامت مرد ستون نماز

2018. Prayer is the pillar of religion, and the stature of man is the pillar of prayer.

نماند ستمگار بد روزگار
بماند برو لعنت پایدار

2019. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever.

نمد سیاه از صابون سفید نشود

2020. A black rug cannot be made white by means of soap.

نمرود از پر کرکس بر آسمان نخواهد رفت مگر از لگد پشه بر زمین رود

2021. NIMROD can never go to heaven by the wings of vultures, nay by the kick of musquito, he will fall to the ground.

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نمک بر جراحت پاشیدن

2022. To sprinkle salt on a wound.

To inflict one misfortune after another.

† نمک میخورد و نمکدان میشکند

2023. He eats the salt and breaks the salt-cellar.

Spoken of one who acts ungratefully toward his benifactor.

نوش بي نيش و گل بي خار نيست

2024. There is no honey without a sting; nor rose without a thorn.

نوکر قاضي را خطرهٔ تعزير نيست

2025. The servant of the Qazee is not afraid of being punished.

نويسنده داند که در نامه چيست

2026. The writer knows what is in the letter. See Part I, Section I, No. 241.

نهال تلخ نگردد بتربيت شيرين

2027. A bitter plant will not become sweet by care. See Part II, Section I, No. 1090.

نهان کی ماند آن راز ي کزو سازند محفلها

2028. How can that which is mentioned before assemblies, remain secret.

نه آواز مردان نه اوا زنان

2029. He has neither the voice of man, nor woman

نه از تو جو و نه از من نخود

2030. Neither is barley due from you, nor vetches from me.

i. e. We have no claim upon each other.

نه خود خورد نه کس را دهد گندد و کند بسگ نهد

2031. Neither does he eat himself nor give to any one; he lets it rot and gives it to the dog.

(*Eng.*) He is like the dog in the manger.

نخورده و نبرده ناحق درد کرده

2032. I have neither eaten any thing (which might cause indigestion) nor lifted a load (which might strain my back), and yet have got a pain in my kidneys for nothing.

Said by one who has suffered much distress, and inconvenience in a transaction, and still has derived no advantage.

نه در آسمان درخت نه در زمین بخت

2033. Neither are there trees in the sky, nor fortune on (see خورده) the earth.

Spoken by a person, who has been very unfortunate.

نه هر سخن بحث کردن روا است
خطائی بزرگان گرفتن خطا است

2034. It is not allowable to dispute upon every word; it is a fault to find fault with our superiors.

نه در هفتاد آسیا یک گندم و نه در هفت آسمان یک کوکب

2035. Neither is there one grain of wheat in seventy mills, nor one star in seven heavens.

نه روي ماندن نه راي رفتن

2036. Neither have I the power to remain, nor the ability to go.

نه روئي رهائي نه زاه گريز

2037. Neither have I the means of liberation, nor the way of escaping.

نه صبر در دل عاشق نه آب در غربال

2038. Neither patience in the heart of a lover; nor water in a sieve.

نه قاضيم نه مشائخ نه محتسب نه فقيه
مرا چه سود که منع شراب خواره کنم

2039. I am neither a judge, nor a superior of the dervises, nor a censor, nor a lawyer; what advantage is it to me to prevent the drinking of wine.

نه مالي دارد که سلطان گيرد نه ايمان که شيطان

2040. He has no property for the king to take from him, nor any religion for the devil to take.

نه نان گندمي نه سخن مردمي

2041. Neither does he give wheaten bread, nor words of civility.

نه هر زن زن است و نه هر مرد مرد
خدا پنج انگشت یکسان نکرد

2042. Neither is every woman a woman, nor every man a man; God did not make the five fingers alike.

نه هر جای مرکب توان تاختن
که جاها سپر باید انداختن

2043. You must not run your horse every where; in some places it is necessary to put up a fence. i. e. A wise man will discriminate where he can use freedom.

نه هر که چهره برافروخت دلبری داند

2044. It is not every one who adorns herself, that knows the art of heart-stealing.

نیاید بجو باز آبی که رفت

2045. The stream which has passed, does not come back to its former channel.

نی تاب وصل دارم نی طاقت جدائی

2046. Neither have I the power of meeting, nor the ability of separation.

نیستی و برخورداری

2047. Annihilation and enjoyment of life!

نیش عقرب نه از یی کین است
مقتضای طبیعتش این است

2048. The scorpion does not sting out of revenge, but merely as it forms a part of his natural disposition. See No. 180 of this Section.

نیم حکیم خطرهٔ جان

2049. Life is in danger when entrusted to half a physician.

A little learning is a dangerous thing.

نیم ملا خطرهٔ ایمان

2050. If the priest be half learned, the faith of his flock is in danger.

نیم خوردهٔ سگ سگ را شاید

2051. The leavings of a dog are fit for a dog.

نیم نانی گر خورد مرد خدا
بذل درویشان کند نیمِ دگر

2052. If a pious man eateth half a loaf of bread, he bestoweth the other half on the poor.

نیکی نیک را بدی بد را

2053. Good to the good and evil to the evil.

نیکی کن و بدریا انداز

2054. Do good and throw it into the sea, or forget it. i. e. Do not reproach with your favours those on whom you have bestowed them.

نیکي بر باد کنه لازم

2055. My goodness has been thrown away (upon you), and besides I have incurred blame.

واکن کیسه بخور هریسه

2056. Open your purse, and eat *Hureesu.* i. e. If you will live upon delicacies you must incur the necessary expence.

هریسه is a dish made of bruised wheat boiled to a consistency; to which is added meat, butter, cinnamon and aromatic herbs.

واماندهٔ گاو را بخر باید داد

2057. The leavings of a cow should be given to an ass.

واماندهٔ به که درماندهٔ

2058. To leave some thing behind one, is better than be in want.

واي بر قدر سخن کو بسخندان نرسد

2059. Alas for the speech that is addressed to these who do not understand it.

واي نه یکبار که صد بار واي

2060. To say alas once is not enough, but ought to be repeated a hundred times.

واي بران خوردهٔ که تنها خوري

2061. Pity be upon that food which is eaten alone.

وای گر از پس امروز بود فردای

2062. Alas! if after to-day there should be a to-morrow, (i. e. the resurrection).

ورثه چیزي دیگر است

2063. Heirs are quite different.

وزیري چنین شهریاري چنان

2064. Such as the *Wuzeer* such is the king.

(*Eng.*) Such as the priest such is the clerk.

وظیفه گر طلبي رو هنر بدست آر

2065. If you want daily bread, go and acquire knowledge.

وفاي عهد نکو باشد ار بیاموزي

2066. The performance of a promise is good, if you would learn how to do it.

وقت آید خود گشاید

2067. When the time comes, the thing will disclose itself.

Spoken in answer to one who inquires after an affair not yet determined.

وقت خوش چو از دست رفت باز بدست نیاید

2068. A good opportunity when it has once escaped our grasp is not to be obtained again.

(*Eng.*) There is a tide in the affairs of men, &c.

وقت را غنیمت دان

2069. Improve the present time.

(*Eng.*) Time and tide wait for no man.

وقت را بنده ساعت را سلطان

2070. Sometimes he is a slave and sometimes a king.

هر آنچه حاکم عادل کند همان داد است

2071. Whatever the just governor does, is justice.

هر بهاریرا خزانی در پی است

2072. Every spring is followed by an auttum...

هرجا که پری رخی است دیوی با او است

2073. Wherever there is a fairy faced damsel, she is attended by a demon.

هرجا که نمک خوری نمکدان مشکن

2074. Wherever you eat salt, do not break the salt-cellar.

هرجا که گلی است پهلوش خاری هست

2075. Wherever there is a rose there is a thorn.

هرجا که میوه خوب است کلاغ میخورد

2076. Wherever there is good fruit, it is eaten by the crow.

هرجا که گنج است آنجا مار است

2077. Wherever there is a treasure there is a snake.

The *Persians* and *Indians* believe that this is the case.

هرجا سنگي است بپاي لنگي است

2078. Wherever there is a stone, it is (intended) for a lame person.

(*Eng.*) A sore is always in the way. See No. 147.

هرچه خدا خواست همان میشود

2079. Whatever God wishes that happens.

هرچه به یللي مي آید به تللي میرود

2080. Whatever is got in an unfair manner is spent in the same way.

(*Eng.*) What's got over the devil's back is spent under his belly. See Part I. Section I. No. 443.

هرچه زن خواهد باد و هرچه مادر خواهد مباد

2081. Whatever a wife wishes should be done, whatever a mother wishes should not be done.

هرچه بقامت کهتر بقیمت بهتر

2082. Whoever is little low in stature is great in value.

هرچه از دوست میرسد نیکواست

2083. Whatever is got from a friend is good.

هرچه در دل فرود آید در دیده نیکو نماید

2084. What enters the heart, appears good to the eyes.

هرچه آید بر سر فرزند آدم بگذرد

2085. Whatever happens to the sons of ADAM, passes away, i. e. *Our misfortunes as well as our enjoyments are transitory.*

هرچه کند همت مردان کند

2086. What is done is done by the attention of men.

هرچه دیر نپاید دلبستگی را نشاید

2087. You ought not to set your heart upon that which lasts not.

هرچه در بند آنی بنده آنی

2088. Thou art the slave of whatever thou art attached to.

This is a play upon the words *Bund* and *Bundeh* which cannot easily be shewn in the translation.

هرچه هست از قامت ناساز بی اندام ماست
ورنه تشریف تو بر بالای کس کوتاه نیست

2089. Whatever fault there exists it proceeds from our unshapely and ill formed statures—otherwise the robes which you have bestowed are not too little for any one.

هرچه بادا باد دست ما و دامان شما

2090. Let happen what will, my hand will seize the skirt of your robe.

هرچه دانا کند کند نادان لیک بعد از خرابی بصره

2091. Whatever a wise man does a fool also does, but after the destruction of Buṣru; i. e. out of time and place. See No. 449.

هرچه کاری بدروی

2092. Whatever you sow, you will reap.

هرچه از دزد ماند رمّال ببرد

2093. Whatever is left by the thief, is taken by the conjurer.

هرچه از دون نان بمنّت خواستی
در تن افزودی و از جان کاستی

2094. That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul.

هرچه از آسمان آمد زمین برداشت

2095. Whatever falls from heaven, lights upon the earth.

هرچند گفتم خالو حسن نیستم گفت نه تو خالو حسنی

2096. Although I said that I am not uncle Husun, he replied, no, you are uncle Husun.

هرخريكه باشد من بالان اويم

2097. Whatever king shall reign, I'll still b Vicar of Bray. See 449 Section I. Part I.

هرخري و باري

2098. Every ass has its load.

هر دردي راد رماني است

2099. For every pain there is a remedy.

(*Eng.*) Every sore has its salve.

هرروز گاو نخواهد مرد که کوفته ارزان شود

2100. A cow will not die every day, that minced meat may be made of it. See Part I. Section I No. 451.

هر زميني را بود خاصيتي

2101. Every land has a property peculiar to itself See Section I. Part I. No. 461.

هر سخن وقتي و هر نكته مكاني دارد

2102. Every word has its proper time, and every point (of wit) its proper place.

هر سگ كه عوعو كند در كوچهٔ خود شير غران است

2103. Every dog that barks in his own street is a roaring lion.

هر شاخیکه بلند شد تبر خورد،

2104. The axe cuts off the highest branches. i. e. The proud and those in exalted station are most exposed to disaster.

هر شبي گویم که فردا ترک این سودا کنم
باز چون فردا شود امروز را فردا کنم

2105. Every night I say that I will give up this business to-morrow; again when to-morrow arrives, I make to-day to-morrow.

Said of one who put off people by idle pretences.

هر شبي را روزي در پیش است

2106. After every night comes a morning.

Every night is followed by a day.

هر شبنمي در این ره صد بحر آتشین است

2107. Every drop of dew in this road is like a hundred rivers of fire.

Said by a person who is ashamed of what he has done, by way of excuse.

هر عمل اجری و هر کرده جزائی دارد

2108. Every action has its reward.

هر فرعوني را موسی

2109. For every PHUROON there is a MOSES.

هرکجاه رجهان فلك زده ایست
کار او شاعري ورمّاني است

2110. Wheresoever in the world there is an unfo tunate fellow to be found, his business is poetr and geomancy.

هرکجا چشمهٔ بود شیرین مردم ومرغ ومورگرد آیند

2111. Wherever there is a spring of sweet wate men, birds and ants, flock together. See Part Section I. No. 457.

هر کجا دردي است درمانش مقرر کرده اند

2112. For every pain there is a remedy.

هرکرده را جزائیست

2113. Every action has its reward.

هرکرا پنجروز نوبت اواست

2114. Every one's turn is for five days. i. e. H man authority is of short duration.

Addressed to a tyrant.

هرکرا دل زنده است نفس نازنده

2115. He whose soul is alive, his sensual desir are dead.

هرکرا اخلاص بیش اقبال بیش

2116. He whose friendship is great, his good fo tune is at hand.

هرکرا آب دهن نیست لب خشک ماند

2117. He who has no saliva, his lips remain dry.

It is used by a poor man, who from inability can not keep up a better appearance.

هرکرا صبر نیست حکمت نیست

2118. He who has not patience, possesses not philosophy.

هرکرا درد ي رسد ناچار گوید واي را

2119. He who is in pain, cannot help calling out alas.

The letters او and ی are called حروف علت or letters of disease, (i. e. vowels).

هرکسي را قرار در پیش است

2120. Every person has a flight before him. (i. e. every one is doomed to die).

هرکسي را بهر کاری ساختند
مهر او را در دلش انداختند

2121. Every one is created (by God) for a certain task, and the love of it is impressed in his heart.

هرکسي را فرزند خویش خوش نماید.

2122. To every one his own son appears the most beautiful.

هرکسي مصلحت خویش تکو میداند

2123. Every one thinks his own counsel the best.

هرکسي آن دزود عاقبت کار که کشت

2124. Every one will at last reap what he has sown.

(Eng.) As you sow, so you shall reap.

هرکس بقدر خویش گرفتار محنت است

2125. Every one is involved in trouble, according to his station.

هرکس بقدر همت خود خانه ساخته

2126. Every one has built a house in proportion to his ambition.

هرکس بخیال خویش خبطي دارد

2127. Every person in his own imagination has some foolish notion or other.

(Eng.) Every one has his hobby horse.

هرکس و کاري

2128. Every person and every business, i. e. every business has a person adapted to it. See Part I. Section I. No. 456.

هرکس که نمك خورد نمکدان دزدد
مانند سگی بود که پیه دان دزدد

2129. Every person who eats salt and steals the salt cellar, is like the dog that steals a bag for holding grease.

هرکه او روي به بهبود نداشت
دیدن روی نبي سود نداشت

2130. Who is not fit to be prosperous, will not derive any advantage from beholding the face of profit.

هرکه آمد بجهان ز اهل فنا خواهد بود
آنکه پاینده و باقي است خدا خواهد بود

2131. Whoever has come into the world, will one day or other be one of the dead, but he who will last and remains, (for ever) is God.

هرکه آتش مزاج است بي آب زید

2132. Whoever is of a fiery temper will live without water, i. e. he who is wicked will live by his wickedness.

هرکه از خدا نترسد از و باید ترسید

2133. Whoever fears not God, do you fear him.

هرکه آید گو بیا و هرکه خواهد گو برو

2134. Whoever comes (to you) say come, and whoever wishes (to go) say, go.

(*Eng.*) Welcome the coming, speed the parting guest.

هرکه شد خاک نشین برگ و بري پيدا کرد
سبز شد دانه چو با خاك سري پيدا کرد

2135. Whoever is a sitter upon the earth, (i. e. humble) produces leaves and fruit, (i. e. gains honor and respect), as seed becomes green when it associates with the earth.

(Eng.) He that humbleth himself shall be exalted.

هرکه آمد عمارتي نو ساخت
رفت و منزل بد يگري پرداخت

2136. Every one who came, erected a new fabric; he departed, and evacuated the tenement for another to enter.

هرکه با نوح نشيند چه باك از طوفانش

2137. What has he to fear from a storm who has Noah with him.

هرکه با بدان نشيند نيکي نه بيند

2138. Whoever associates with the wicked, will never prosper.

هرکه با فولاد بازو پنجه کرد
ساعد سيمين خود را رنجه کرد

2139. Whosoever grapples with an arm of steel, will injure his own wrist, if it be of silver.

هرکه بزرگزده م دست شفقت فرود آرد سزا بیند

2140. Whoever parts scorpions with the hands of compassion, receives punishment.

هرکه باد در سر دارد سر بباد دهد

2141. Whoever has wind in his head, (i. e. whoever is puffed up with pride) gives his head to the wind, (i. e. is ruined).

هرکه بدی کرد به بد یار شود

2142. Whoever acts wickedly, associates with the wicked.

هرکه تهی کیسه تر آسوده تر

2143. The poorest is the most free from care.

هرکه خانهٔ مردم بکاود خاک بر سرش افتد

2144. Whoever destroys the house of another, the earth falls upon his head.

Application is the same as No. 703.

هرکه خود را بیند خدارا نه بیند

2145. He who beholds himself, (i. e. who is vain), will not behold God.

هرکه خیانت ورزد دستش از حم

2146. He who is guilty of embezzlement, his hand shakes.

هرکه د رجنگ پشت نماید رو نتواند نمود

2147. He who turns his back in battle, will not be able to shew his face afterwards.

هرکه زر ندارد پر ندارد

2148. He that has no gold, is without power.

هرکه زندگي ندارد مرده است

2149. Who has no livelihood, is dead.

هرکه سلطان مرید او باشد
گرچه بد کند نکو باشد

2150. Whoever has the king as his disciple, if all his actions were bad, they would be considered good.

هرکه شیر گرم خورده تا آب پف نکند نخورد

2151. Whoever has drank hot milk, won't drink water until he has first blown upon it. See Section I. No. 614.

هرکه عیب دگران پیش تو آورد وشمرد
بیگمان عیب تو پیش دگران خواهد برد

2152. Whoever recounts before you the faults of others will, without doubt, carry your fault before others.

هرکه شمشیر زند سکّه بنامش خوانند

2153. The coin is struck in his name, (he is king) whose sword is best used.

هرکه کم خورد نور چشم ما است

2154. Whoever eats little, is the light of my eyes: i. e. dear to me.

Supposed to be said by a miser.

هرکه گریزد زخراجات شاه
بارکش غول بیابان بود

2155. Whoever flies from the subjection of a king, carries the load of a demon of the desart.

هرکه مال نخورد پشیمانی خورد

2156. He who does not expend his wealth, will repent.

هرکه نان از عمل خویش خورد
منّت حاتم طائی نبرد

2157. Whoever eats the bread of his own labour, will not place himself under an obligation to Hatim Taee. See گردن بی طمع

هرگز نشد که بی سر خر زندگی کنیم

2158. We could never have existed without the head of an ass (i. e. an intruder).

هرگاه عمر و عاص علي عليه السلام را لعصرک گويد سرش
باید برید

2159. When Umr the son of As says to Ulee (upon whom be peace) I swear by your life, you ought to cut off his head.

هرگاه که آدم خوش کند ایاز هم یوسف است

2160. Whatever a man esteems agreeable, Uyaz becomes a Yoosuf.

Uyaz the friend of the emperor Muhmood was as remarkably ugly as Yoosuf (Joseph) was reputed handsome.

هرگاه خر کباب شود شغال سیلت سیخ کند

2161. When an Ass is roasted, a Jackall turns the fat into a spit.

هرگنده خوري را گنده پزي میباید

2162. He that eats rotten (or stinking) meat, must have a cook that dresses such.

هرمار مهره ندارد

2163. Every snake has not got an antidote.

هرمرغي نمیتواند انجیر بخورد

2164. Every bird is not able to eat figs. See حلوا خوردن

هرمس که بکیمیا رسد زرگردد

2165. Every piece of copper that Alchemy operates on, becomes gold.

هر ملکي و هر رسمي

2166. Every country has its own customs.
(Lat.) Suus est mos cuique genti.

هر نشيبي را فرازي دريي است

2167. Every hollow has its hill, i. e. although the times are hard now there is a prospect of their becoming more favorable.

هر نمرودی را پشه است

2168. There is a gnat for every NIMROD.
See SALE, page 159.

هزار همچو ترا باو به نیم جو نه خرد

2169. He cannot buy a thousand such as you for half a barley corn.

هزار دوست کم است و یک دشمن بسیار است

2170. A thousand friends are few, and one enemy is equal to many.

هزار جواب و یک خاموشي برابر است

2171. A thousand answers, and one silence are equal.

هزار عیش تصدق کنم بقطرهٔ غم
که عیش خواب و خیال است و غم همیشه رفیق

2172. I will sacrifice a thousand pleasures for one drop of sorrow, because pleasure is a dream and an imaginary idea, and sorrow is always a companion.

همان آش در کاسه

2173. The same mess in the dish. i. e. The state of affairs is the same as at first.

همت مردان مدد خدا

2174. The attention of the holy is the assistance of God.

همت مردان کارها دارد

2175. Resolution overcomes great difficulties.

Dangers retreat when boldly they 're confronted.

همت کارها دارد

2176. Resolution does great things.

همت اگر همت مردان شود
مور تواند که سلیمان شود

2177. By resolution if it were the resolution of men, an ant might become (as great as) Soliman.

هم ثواب و هم خرما

2178. The future reward of virtue and dates. See Part I. Section I. No. 469.

It is said that Moohummud used generally to breakfast during the month of Rumzan on dates, whence the custom is often observed by pious Moosulmans.

همدرد ما کسی است که داغ است بردلش

2179. He partakes in my sorrow whose own heart is wounded.

هم دزد مینالد و هم کاروانی

2180. The robber complains (at having got so little), and the people of the caravan also (at having lost their property).

همره اگر شتاب کند همره تو نیست

2181. If your fellow traveller goes faster than you, he is no longer your fellow traveller.

هم رنگ ضرر ندارد

2182. Things of the same colour do not hurt each other.

It is used to express that people of similar dispositions agree best. The phrase is also used by card players.

همسایه بد مباد کس را

2183. God preserve us all from bad neighbours.

هم مال بدست آید و هم مار نرنجد

2184. To get possession of the wealth without disturbing the snake (that guards it).

همه گفتی چو مصطفی گفتی

2185. When you spoke the word Moostufa you said all.

همه پلیدیها از آب شویند پلیدی آب ازهیچ چیز شسته نشود

2186. All filth is washed by means of water, but the filth of water cannot be washed by any thing.

It mean that the [illegible] inferior may be [illegible] by a superior, but those of a superior cannot.

همه اند رزمن بتو این است که طفلی و خانه رنگین است

2187. All the advice that I give thee is this, that thou art a boy, and this house is painted.

همیشه در صدف گوهر نباشد

2188. You will always find a pearl in a shell.

همیشه سنگ بدرهای بسته می آید

2189. Stones always strike doors that are shut.

Used by those who speak against misers.

همین که گرم رفتن شدم تا شیراز نمی ایستم

2190. When I am ready to go, I won't stop until I reach *Sheeraz*.

هنر بهتر از ملک و مال پدر

2191. The arts are better than the possessions and wealth of one's father.

هنوز همان آش در کاسه است

2192. Still the selfsame gruel is in the cup.

هنوز دو نیم قرط باقی دارد

2193. There are still $2\frac{1}{2}$ draughts remaining. (ع)

هنوز مسجد ساخته نشده که کوری بر درش نشست

2194. The mosque is not yet built, but a blindman is seated at the door, (for alms).

هیچ کاره وهمه کاره

2195. Of no business and of every business.

(*Eng.*) Jack of all trades is of no trade.

هیچ ما وهیچ تو

2196. I have nothing to do with you, nor you with me.

یاد دل گر نبود ذکر زبانی سهل است

2197. If you have no particular regard for me, still it is easy to make favorable mention of me.

An expression used when mentioning an absent friend.

یادش بخیر

2198. His recollection (that of an absent friend), is for my good.

This phrase is used in *Hindoostan*, sometimes, and especially by women when a person sneezes: in *English* it is said 'Your sweetheart is thinking of you' when a woman's garters are unloosed.

یا در بهر دو دست کند خواجه در کنار

یا موج روزی افگندش مرده بر کنار

2199. The merchant either reaches the shore with both hands full of pearls, or else the waves one day cast him dead upon the beach.

یاران بصره

2200. Friends of Busrah.

Applied to faithless and unjust people.

يارنه بهتر يا ده

2201. Is it better to have nine friends or ten?

يار غاري بايد كه زخم ماري كشد

2202. A sincere friend ought to suffer the bite of a snake (for his friend).

يار كار افتاده را ياري هم از ياران رسد

2203. A friend who has been unfortunate, receives aid only from his friends.

يار من نيكو است ليكن رسم و آئينش بد است

2204. My beloved is good, but her ways are bad.

يار زنده به از شوهر مرده

2205. A living gallant is better than a dead husband.

يار باقي صحبت باقي

2206. As long as a friend remains, there is hopes of meeting him.

ياران يار ان را شناسند

2207. Friends know their friends.

يار ان يار ان را فروشند

2208. Friends extoll their friends.

يارئ كودكان تا بسبق

2209. The friendship of boys subsists only as long as the lesson. See آشنائي ملا

یخ بسیار آب کرد تا فلان چیز صورت گرفت

2210. He melted much ice, when such a thing was effected.

یک انار و صد بیمار

2211. One pomegranate and a hundred sick people.

یک آهو و صد سگ

2212. One deer and a hundred dogs.

یک انگور و صد زنبور

2213. One grape and a hundred wasps.

یک بینی و دو گوش

2214. One nose and two ears (remained).

Expresses that a person has been deserted by every one.

یک بز گرگین همه بزهای گله را گرگین کند

2215. One scabby goat infects (spoils), the whole flock.

یک توبه صد گناه را کافی است

2216. One repentance is sufficient for a hundred sins.

یک تیر و دو نشانه

2217. One arrow and two marks.

یک ترش روئی برای دفع صد مهمان بس است

2218. One sour look is sufficient to drive away a hundred guests.

چین ابرو چوب دربان است صاحب خانه را

2219. The wrinkles of the eyebrows are as good as a doorkeeper's club, for the master of the house.

یکدم هزار امید

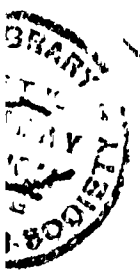
2220. In one breath there is a thousand hopes; or while there is life there is hope.

یکی عنایت قاضی به از هزار گواه

2221. The favor of the judge is better than a hundred witnesses.

یوسف در مصر عزیز میشود

2222. JOSEPH in *Egypt* is dear (or a king): the word عزیز besides signifying a king in general, is the common title of the kings of *Egypt*.



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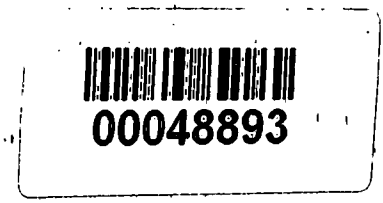

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